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Continues The Sermonizer, Student and Teacher, Preacher's Assistant, Preacher's Magazine, and Preacher's Illustrator

THE BIBLE CHAMPION

Official Organ of the Bible League of North America

ESTABLISHED IN 1889

Pacific School of Religion Berkeley, Calif.

Arise, let us go Hence

We should enter the New Year with faith and high courage. Well it is for us that life is not for us a complete revelation. Were we today in possession of all of the facts concerning the new year, it is conceivable that our faith might falter and even fall. Let us turn our backs upon the evil or unworthy in our own careers and press toward the better things, toward the heights of happiness and the triumphs of service. If we have lived short of our best, if we have been unworthy of our own ambitions and of the hopes of those who love and trust us, if we have lived indolently; if we have lived in fear, fear of discovery, fear of defeat and fear of death; if we have lived for ourselves alone, dancing to the music of indulgence, chasing the shortlived butterfly of pleasure; if we have lived with our losses and our griefs, holding the broken vessels of memory, dwelling with vanished joys; if we have lived with doubts, doubt of God and doubt of good, doubt of our friends and doubt of ourselves; and if we have lived with delayed decisions in the enervating atmosphere of procrastination, with promises which long since should have become programs; if we have so lived, let us arise and go.

As we face the uncertainty of the new year, let us remember that before we started, that before we gave our attention to His words, that before we heeded His command, that before we rose to go at all, He rose to go before us!—*D. A. Poling, D.D.*

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THE BIBLE CHAMPION

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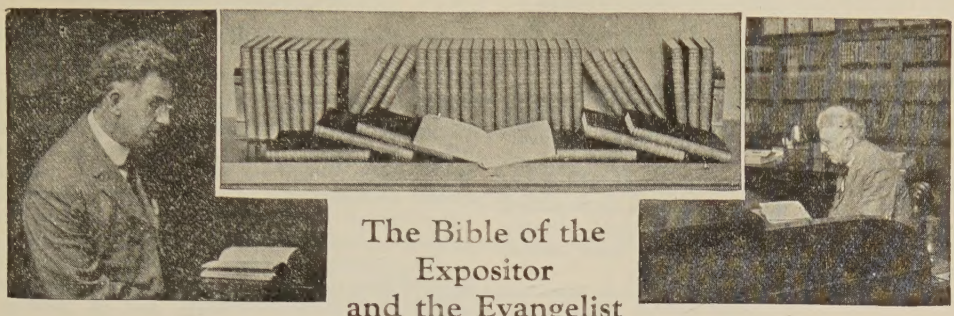

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Volume 36 JANUARY, 1930 Number 1

EDITORIAL

Nineteen Hundred and Thirty!

NINETEEN HUNDRED AND TWENTY NINE is gone—twelve months—three hundred and sixty-five days! We have bidden farewell to the Old Year and now we face the New Year. We have balanced our books, know how much we have made, how much we have saved, how much we have lost. *But*—have we overlooked one thing?

God keeps books! His record for 1929 is closed. It cannot be changed. Even God Himself cannot change it. The blood of Christ covers our sins, but cannot change the record. Every believer's work for the year which is past must be tried by fire of what sort it is. "Wood, hay, stubble—gold, silver, precious stones." There is nothing in all God's Word more seriously solemn than this truth.

Is there, then, no way to change the mistaken investments we made for the Lord? *None!* No way to redeem the wasted time and opportunities? *None!* If we seek forgiveness, will we not find it? *Yes!* Will God, then, not change our record? *No!* the Book is closed and sealed, and will be opened when we stand in His presence to be judged for the deeds done in the body (1 Cor. 3:10-15.). If in place of the gold of service we turned in hay; if, for silver, we rendered wood; if, instead of precious stones, we brought only stubble,—the record must stand and we must suffer the loss.

What is the lesson? Redeem the time! We *may* live another year, by His grace. We *may* be spared for His service. We *may* make it a good year for Him—bringing in sheaves, building up others in the faith, bestowing our gifts for soul-saving service, living a clean-cut, single-hearted, fully separated life to His praise and glory.

And one very definite service which we may render to our Lord, which may bring us a happy surprise when we face the record, is to do all we can to multiply the members of *The* BIBLE CHAMPION *Family.* Our own Dr. Keyser hit the nail on the head in a recent letter to the writer when he said: "I feel that THE CHAMPION occupies a most strategic position. It is one of the few magazines that is *specifically devoted to vindicating the Christian system of truth* at the *bar of science, philosophy and reason;* AND IT CERTAINLY DOES A LOT OF IT!"

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Let us resolve to join hands and hearts and, by prayer and praise, with the Old Bible as our sword, fight the good fight of faith in defense of its fundamental truths, and by every and all means possible make this a *Jubilee Year* for our Lord Jesus Christ.—*T.C.H.*

The Above is the Thirteenth Editorial Dr. Horton

has addressed to YOU in his effort to find volunteers to help increase the subscription list and influence of the CHAMPION. He wants action! How do YOU feel about it? Won't you now make an effort to secure at least ONE new subscriber, and volunteer to send in his subscription? OR, send us $1.00 and three names and we will send the CHAMPION three months to each. At any rate you can send us ONE name and 35c for three months. Make some one happy all through 1930—or at least for three months!

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Good Things from Professor Clark

A GOOD deal of attention has been given to Professor Austin H. Clark, of the United States National Museum, in these columns. He has been so courteous in his correspondence that all of us, editors and contributors alike, have come to esteem him very highly, even though some differences of view has developed. He has sent us a reprint of an enlightening article which was originally published in *The Scientific Monthly* for May, 1929.

In this article he shows that he believes in religion; he believes that there is something more than the mere material cosmos. When Professor Barnes began to storm at the doctrine of a personal God, Professor Clark declared it was *news* to him that science had discovered that there is no God. It is evident that this scientist, like Dr. Eddington of England, believes in the reality of "the unseen world." Therefore a mystical experience of the divine and supernatural is not the delusion of a fond imagination.

There are several things about which we cannot agree with our good friend, Professor Clark. In this brochure he says (p. 5) that "it is clear that in the minds of reasonable people there can be no conflict between evolution and religion." We agree that some sort of religion might be in accord with the theory of theistic evolution, but a clear and definite supernatural religion like Christianity cannot be harmonized with the theory, if it is accepted at all in the scientific sense. For example, the Christian religion is frankly and definitely a supernaturally given revelation and movement. Therefore it cannot be the result of evolution. Moreover, if evolution is true, Christ Himself would be the outcome of the process of natural development; but He expressly taught that He came into the world from the Father, and the Bible teaches clearly that He came into the world in a supernatural way. So any theory of evolution is quite opposed to the dominant religion in this country, namely the Christian religion.

Another lameness in Dr. Clark's treatment of his subject is that he avoids dealing with the origin of things—the origin of matter, energy, life, self-conscious personality. Perhaps he would reply that, as a pure scientist, he does not and cannot pronounce a judgment on such problems; they are beyond the ken of physical science. That may be true, but when he tries to correct the atheism of Barnes, he places himself on the side of theism, and therefore does deal with the problem of the super-sensible. The fact is, no scientist who thinks and reasons beneath the surface of things can help drawing inferences from the immense body of physical data with which he deals. Therefore it seems to us that he ought to be able to give some kind of a *rationale* of the origin of entities and laws and forces. Dr. Clark admits that the element of "plan or system of some sort" underlies "the organic world." That means that intelligence and personality are implied as an ultimate source of such order and plan. Teleology must lead logically back to self-conscious personality.

In this reprint Professor Clark gives a number of quotations from Thomas Huxley which, in spite of his acceptance of the evolution theory, prove that he did not sit very steadily and securely in his saddle. Said Huxley, as Dr. Clark quotes him:

"Whatever system of organisms be studied, the comparison of their modifications in the ape series leads to one and the same result—that the structural differences which separate man from the gorilla and the chimpanzee are not so great as those which separate the gorilla from the lower apes." Dr. Clark adds: "This is a statement of anatomical facts capable of indisputable proof." To Dr. Clark's added statement we agree, for facts should always be acknowledged. However, we do not agree with the implied inferences drawn from those facts. Even Huxley is quoted in the next paragraph as saying:

"But in enunciating this important truth I must guard myself against a form of misunderstanding which is very prevalent. I find, in fact, that those who endeavor to teach what nature so clearly shows us in this matter, are liable to have their opinions garbled, until they seem to say that the structural differences between man and even the highest apes are small and insignificant. Let me take this opportunity, then, of distinctly asserting, on the contrary, that they are great and significant; that every bone of a gorilla bears marks by which it might be distinguished from the corresponding bone of a man; and that, in the present creation at any rate, no intermediate link bridges over the gap between *Homo* and *Troglodytes.*"

To these statements Dr. Clark adds: "He (Huxley) pointed out no less sharp, though somewhat narrower, lines of demarkation between the gorilla and the orang and the orang

and the gibbon, and noted the complete absence of any transitional forms between them." Again Huxley is cited as saying that man "alone possesses the marvellous endowment of intelligent and rational speech, whereby, in the secular period of his existence, he has slowly accumulated and organized experience which is almost wholly lost with the cessation of every individual life in other animals; so that now he stands raised upon it as on a mountain top, far above the level of his humble fellows, and transfigured from his grosser nature by reflecting, here and there, a ray from the infinite source of truth." Then Dr. Clark says: "Huxley might have added to the possession of rational articulate speech certain other attributes common to all races of men, but not found in any of the apes or other mammals." Besides, man uses fire and tools and wears clothes and ornaments, while the animals do not. Man also differs from the apes in having a family life founded on love. Family life, Dr. Clark holds, could not have evolved from the "promiscuous relations of the apes." Again: "We must admit that no indubitable 'missing links' connecting man and apes ever have been found."

While Dr. Clark evidently believes in evolution of some kind, he seems to waver between belief and unbelief. In one paragraph he seems to think that evolution is obvious from the premises; in the next he becomes dubious. For example, he says: "We cannot deny the actuality of the existence of these gaps, and therefore must admit the lack of continuity in every evolutionary line." Yet he says a little further on: "Evolution has not spent itself, but is still an active force, though whither it is leading man we cannot even guess." But note: "Man is not an ape, and we have no evidence that he ever was."

Then it would be pertinent to ask from what animal man has evolved. What kind of a lineage had he? If he was always a human being, then how did the first human being come into existence? To our mind, the only possible answer is, He was created. And that goes back to the teaching of the Bible. Just as animals are animals now, and are not developing into human beings, so they have always been animals from the creation of the first animal pair, so that the realm of nature would be an orderly regime and not a welter and a flux in which neither animals nor man could have existed.

It is gratifying to read quotations from Huxley to prove that he was not an advocate of materialism, but rather suggested arguments against it. He said that "the honest and rigorous following up of the argument which leads us to materialism, inevitably carries us beyond it." This means that something more exists than mere material substance. He even said: "And, therefore, if I were obliged to choose between absolute materialism and absolute idealism, I should feel compelled to accept the latter alternative."

Well, that was better than crass materialism, anyway; but why must one choose between those two alternatives? Why not accept the doctrine that both mind and matter exist and together make the universe a rational economy. Our reading of Dr. Clark's fine article, written in so kindly a spirit, is that evolution has a very weak foundation; that the only way to account adequately for all the data we know is to accept the Biblical doctrine of divine creation.—*L. S. K.*

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Freethinkers and Modernists Congenial

FOR the following facts we are indebted to *Our Hope,* the excellent magazine published by Dr. A. C. Gaebelein, who says:

"We have in New York a Freethinkers Association. They are very active in publishing anti-Bible and anti-Christian books. We receive their advertisements constantly. They have organized the 'Free Thought Book Club.' They select every month a certain book, or certain books, which they recommend to their constituency to read."

Of course, our readers know about the "Religious Book Club," under the captaincy of Dr. S. Parkes Cadman, Dr. Harry E. Fosdick and Bishop Francis J. McConnell. Recently these Modernists recommended that ultra-rationalistic book, Ernest R. Trattner's *Unravelling the Book of Books,* as one of the books to be read by the members of their club. Now note how the infidel Freethinkers and the Modernist come into agreement. In the month of September the Free Thought Association sent out a letter that contained the following significant information:

"The Free Thought Book Club takes pleasure in announcing that they have selected for their September, 1929, book, *Unravelling the Book of Books,* by Ernest R. Trattner.

"Any book selected by the Free Thought

Club is significant, but we believe that the selection of this book is of more than public interest, for, strange as it may seem, it was also selected by the Religious Book Club."

Wise reader, we leave you to draw your own conclusions from these amazing facts. Unbelief, like politics, makes strange bedfellows.—*L. S. K.*

The Empire of Finance: The Black Horse Rider

WHEN the crucified and risen Redeemer entered into heaven through the everlasting doors, "having accomplished eternal redemption," He was forthwith enthroned amidst the rejoicings of heaven, and the whole universe was made subject to His authority. As seen by John in the apocalyptic Vision, the glorified Redeemer appeared in the guise of "a Lamb as it had been slain;" and John beholds as He takes out of the hand of Him that sat upon the throne a roll of parchment written on both sides and sealed with seven seals (Rev. 5:1-10).

In the action which follows, the Lamb breaks the seals successively, and as each seal is broken something of great importance happens on earth. The impression which the record gives to the attentive reader is that Christ breaks the first seal and unrolls the parchment "book," or scroll, as far as the second seal; then breaks that seal and unrolls another portion, and so on, till the seven seals are broken and the parchment is completely unrolled.

Assuming that the delivery of the seven-sealed book to the risen Christ symbolizes the "decree" (Ps. 2:7) that gives to Him that everlasting Kingdom promised to Him from of old, then we should expect the opening of the book, a portion at a time, would make known the leading features of God's purposes and program for the era (this present gospel age) then just beginning; For He has said, "I will declare (or publish) *the decree.*" There are strong Biblical reasons for the view above indicated concerning the vision of the Throne in heaven and the seven-sealed Book, but they cannot be set forth within the limits of this paper.*

At the opening of each first four seals John sees *a horse and rider going forth.* The first is white, the second red, the third black, the fourth greenish (Gr. *chloros,* from which is derived our word, *Chlorine*) translated "pale" in our A. V.

What do these horses and their respective riders signify? Briefly, a *horse* stands, in Bible symbology, for strength of a certain kind, not strength for labor, like the ox, or for mastery of enemies, like the lion; but of might for *conquest* and *progress.* Being characterized by strength combined with speed and *fearlessness,* the horse fitly symbolizes that form of *spiritual energy* that sustains and carries forward, despite all opposition, a great *spiritual* movement, *whether good or evil* (See Job 39:19-25; Gen. 49:17; Ex. 15:1,21; Isa. 31:1; Jer. 4:13,12:5; Ps. 33:17; and especially Zech. 1:8-10, and 6:1-3).

As pointed out in the book already referred to there were *four* great and universally operating movements of a spiritual nature that "went forth" (from Judea) in the days that immediately followed the ascension of our Lord. Those movements (or agencies or energies) are yet operating throughout the civilized world, and they have had *the chief part in shaping the course and development of civilization from the dawn of the Christian era to the present time.* And I have also pointed out that those several movements correspond respectively to the four horses and their riders as described in the sixth chapter of Revelation.

This is all that the available space permits me to say by way of introduction to the subject of this paper, the Black Horse, concerning which John writes:

> And I beheld, and lo a black horse; and he that sat on him had a pair of balances in his hand. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine.

The significant features of this vision are (1) the color of the horse, black; (2) the balances; (3) the fixing of prices for grain; (4) the exemption from harm of the oil and the wine. By the Biblical meaning of these symbols the vision must be interpreted.

First let me say I cannot find the slightest Scriptural (or other) reason for the idea that the black horse prefigures a time of great famine. The symbols do not portray famine at all. Moreover, famine ("to kill with hunger") is a feature of the vision of the pale horse.

*They may be found, along with other pertinent matter, in the writer's book, **The Patmos Visions,** Hamilton Bros., 120 Tremont St., Boston, Mass.

Commercialism

For various cogent reasons I conclude that the vision of the black horse prefigured that great economical development currently referred to as *Business,* or *Commercialism,* or *Industrialism,* under the domination of a mysterious world-wide but invisible potency called *Finance,* which has had, and still has, a mighty influence in shaping the history of the Christian era and in determining the character of "christian" civilization.

Commercialism had its inception with the apostate Jews. These, upon the break-up of the Jewish nation, were dispersed throughout the world to be a federation of *traders;* to elaborate a marvelous, invisible yet closely knit system of *international finance and commerce.* This federated system is *just now* attaining the full development of its power. Its unseen meshes, strong as steel, hold firmly the destinies and policies of nations. It fixes the prices of essential commodities (the "wheat" and the "barley"); it molds public opinion through the press (whose service it commands through the power of paid advertisements); it sets and changes the fashions and styles of dress at its pleasure; it dictates to a large extent the policies of governments; and it even creates the impression in the minds of many that "Business" is a sacred thing and that whatever is "bad for business" is akin to sacrilege.

Such is the nature of one of those potent agencies that "went forth" out of Jewry at the beginning of our era, each with a world-wide and age-long mission to fulfill. As a consequence of the coming of the Messiah the nation was divided ("cloven in the midst"); for "there was a division among the people *because of Him.*" The believing part, the true "seed" of Abraham, went forth (white horse rider) to be a blessing to all nations. The other part became "the curse that goeth forth over the face of the whole earth" (Zech. 5:3). Even as Hosea also had prophesied concerning apostate Israel, that they "shall be among the Gentiles as a vessel wherein is no pleasure" (Hos. 8:8); that "My God will cast them away because they did not hearken unto Him" (9:17); and particularly that *"He is a merchant, the balances of deceit are in his hand; he loveth to deceive"* (12:7, marg.). Here we have a partial likeness of the black horse rider holding a pair of balances in his hand, and also an explanation of the meaning of the vision.

This "merchant" went forth among the nations to make them vassals of the empire of Finance; to bring them into bondage to the god of gold; to teach them to put their trust in the mammon of unrighteousness. By him were invented the instruments and mechanism of international trade, such as bills of exchange, "interest," discounts, re-discounts, bills of lading, invoices, etc.

So marvellous is this vast system, so smooth its operations, so invisible in all its ramifications*, that the great majority of people are unaware of its existence. Nevertheless, certain close observers of latter-day world conditions have declared that an all-powerful, though invisible, world-empire has come into existence, *an empire of "Finance,"* whose civic center (or Capital city) until recently in London, *was transferred at the time of the great war to New York City.* Thus a leading New York daily said:

> Dominant at London is a new Power, virtually independent of politics, and owing only the most shadowy allegiance to any Government. It is *American Finance* . . . Formerly finance did not lead; it followed. It exerted powerful influence; but it was always kept within fixed political bounds. The "money barons" of no nation ever before had an opportunity to exert themselves in so nearly an independent manner as *American Finance* has assumed in the European situation today.

Zechariah saw in a vision (referred to above) an ephah (or corn measure) going forth; and the informing angel tells him (speaking of the Jews who were to become a curse to all peoples) that "This is *their resemblance* through all the earth" (5:6). Obviously the corn measure is, like the balances, a symbol of trade or "business." And what follows in Zechariah's vision foretells that the ephah was to be taken to the land of Shinar (Babylon), where a house (temple) was to be built for it, and where it was to be *established on its own foundation.*

How wonderfully all this prophecy has come to pass might be easily shown if space (and time) permitted; for Business is now enshrined in mystical Babylon, ("that great city") and is worshipped by its millions of blinded devotees in every land. But we must not dwell further upon that.

Concerning the cry from the throne, "A *measure* of wheat for a penny, and three *measures* of barley for a penny," it is of interest to note, that in an English version of the Old Testament recently published by the *Jewish Publication Society of America* (which, by

*I should have said ere this that the color (black) indicates the secrecy and mystery of this power of Finance, the darkness in which its workings are concealed.

the way, is a really excellent version) the word "ephah" in Zechariah 5 is rendered "measure," which brings the vision still closer to that of the black horse.

Bread by Weight

The vision we are considering plainly declares a condition of society wherein *bread is eaten by weight.* To eat "bread by weight" (Ezek. 4:16) is to be in an evil state. It means a social condition wherein all that enters into the life of human beings, down to their prime necessities, has been completely commercialized. Mention is made specifically of "wheat"—the bread of the well to do—and "barley"—the bread of the poor; showing that the very bread of life of the whole population was to come under the control of this great system. And this has come to pass most literally, in that the prices of wheat and other grain are fixed by daily "quotations," which are precise to a fraction of a cent; these prices being determined in secret by potentates who never appear in the public eye.

Evidently, an invisible autocracy, which is able thus to place an inflexible price upon the food of men is really the master of their lives ("souls"). Thus it may be seen that the great system described in chapter 18, under the symbol of a commercial city (that being the outcome of the mission of the black horse and rider) has attained its full development in our day. And in the light of the facts briefly stated above we can also perceive the reason why the list of merchandise of "that great city" begins with "gold and silver" and ends with "bodies and souls of men." (The list embraces also "wine and oil and fine flour and wheat").

This complete domination of the necessities of human existence by an invisible system of Finance has come about so quietly that only a few observant ones have realized what was going on. Yet it is evident to all who give attention to the matter that a tremendous change in social conditions has taken place since the era of steam and electricity began.

Formerly there were no daily quotations of the prices of grain, nor could there be. There were no quick fortunes made, no victims impoverished, no homes and hopes destroyed in a day by the rise and fall of "the market," through the operations of mysterious powers to whose "quotations" the whole world must submit.* For in those days the ordinary family raised its own grain, had it ground at the mill, baked its own bread, spun and wove its own yarn and cloth, made its own clothes, and traded its surplus for the services of the blacksmith, the shoemaker and the carpenter. Thus every family was a principality, and every community a self-contained and independent commonwealth; and Finance had no dominance over the lives of men.

But the commercializing process does not limit itself to the sphere of man's *natural* bread. It extends its control to embrace his spiritual food as well. For the ministry of the Word of God has been to a large extent commercialized also; and that not merely with a view to the profit and the advancement of men who, professing to be Christ's ministers and ambassadors in an evil and hostile world, really make themselves the mouth pieces of that world and preach a "gospel" that is thoroughly conformed to its principles, but with a view also to *the adulteration of the bread of life,* making it both unpalatable and innutritious.

The Oil and the Wine

But the voice from the throne speaks also a word of consolation for the people of God. *"And see thou hurt not the oil and the wine."* The meaning of these symbols is plainly revealed in the Scriptures. Thus, in Psalm 104 we read that God "causeth the grass to grow for the cattle, and herb for the service of man, that He may bring forth food out of the earth, and *wine* that maketh glad the heart of man, and *oil* to make his face to shine" (vv. 14, 15). Joel 1:10-12 should also be consulted; and it should not be overlooked that the Good Samaritan bound up the wounds of the maltreated traveller, "pouring *oil* and *wine.*"

But we may not dwell longer upon this. Enough to say that, from the inhibition laid upon the black horse rider by Him Who, in Job's case, set strict limits to Satan's power to afflict, we gather that in the then future days of spiritual dearth, when the distribution of the bread of life was to be as it were by measure and price, no harm to the "oil" of God's Spirit or to the "wine" of His joy would be permitted; and hence that, even to the end of things here below, His people might always have their hearts gladdened by the wine of God and their faces shining with the oil of His Spirit.—*P. M.*

*There has just happened a tremendous convulsion of the stock market; and as I am writing these pages (November 18, 1929) the President has summoned conferences of the chiefs of industry for the avowed purpose of devising measures whereby "the onward march of Business shall be assured." The powers of Government must be exerted to the utmost that the progress of the black horse rider be not impeded.

A Remarkable Homily

SOME time ago Dr. Harry E. Fosdick preached an extraordinary sermon, bearing the title, "If Jesus were a Modernist." This sermon, printed in full in a magazine, lies before us. We do not like to use drastic terms, but we cannot help saying that the sermon was a specimen of modernistic and homiletical gymnastics.

During the sermon he represented Jesus and a Modernist as holding a conversation. He even went so far as to say: "Let us this morning imagine, then, Jesus suddenly transported into this new age, and one of our Modernists trying to bring Him up to date on our new information." There are some folks who are ready "to venture in where angels scarce would dare to tread." Here is some of the information that the Modernist sought to impart to Jesus (we hope the reverent Christian will note its tone and mein):

"When You were here on earth," the Modernist would say to Jesus, "everybody thought the earth was flat. To be sure, some Greeks had guessed that it was round, but probably the news of that had never reached the ridge of Palestine. Now, however, we live in a great new world—not geocentric, heliocentric—and, beyond that, stars out there like Betelguese, in which we could lose 50,000,000 of our suns. Nor was humanity created four thousand years before You came, but has been evolving here for unnumbered millenniums. This is a great new universe, and we have had to make some radical reconstructions in our religious thinking."

After the Modernist has given Jesus this valuable information, Dr. Fosdick remarks: "And I can imagine Jesus being interested." Further on, Dr. Fosdick makes Jesus say: "It is indeed a great new universe. We never imagined anything like this when I was here."

Now, frankly, we believe that Dr. Fosdick has put the wrong words into Jesus' mouth. As far as the records go, we have no evidence that He would have made such a reply. It is much more likely that Jesus would have said:

"It is true, when I was here on earth, many people believed that the earth was flat; but where did *I* teach that it was flat? The New Testament gives a faithful record of my teaching, the only record that has come down to you at the present time, and nowhere does it say that I held or taught that the earth was flat. On the other hand, it teaches that 'in the beginning was The Logos, and the Logos was with God, and the Logos was God; and by Him were all things made, and without Him was not anything made that was made.' The writer of the gospel identifies the Logos with myself, for he adds: 'And the Logos was made flesh, and dwelt among us and we beheld His glory, the glory as of the only-begotten of the Father.' Thus he could have referred only to myself. So since all things were made by me, I surely ought to have known whether the earth was round or flat. But it was not my purpose to teach science in the technical sense, because I wanted people to investigate and find out some things for themselves.

"More than that," Jesus would very likely have continued, "if I did not know more about the universe and other things than the people of that time, how would I have been the eternal Logos and Son of God? I said in one of my plainest discourses—behold, it is written in the Book—: 'Before Abraham was I am.' I also said to my Father: 'Thou lovedst me before the foundation of the world.' You surely must have read my prayer to the Father: 'And now, O Father, glorify Thou me with Thine own self, with the glory which I had with Thee before the foundation of the world.' Considering all things, therefore, Friend Modernist, do you think I could have taught people that the earth was flat when it is round? You are impugning my honesty when you assume that I taught such a doctrine or even pretended that it was true."

We do not need to exercise our imagination greatly to discover what Jesus would have said when the Modernist told Him that humanity "has been evolving for unnumbered millenniums." He would have referred Him to His own teaching, where He said: "Have ye not read that He who made them in the beginning made them male and female?" Then Jesus might very well have added: "You will find this saying of mine in Matthew 19:4, and the Biblical authority for my statement is written in Gen. 1:27, where you can read it yourself: 'And God created man in His own image; in the image of God created He him; male and female created He them.'"

Thus we hold that the real Jesus, not the Jesus of the modernistic "metaphysic," would have been more than "interested" in Fosdick's attempts at giving Him instruction. In fact, He would have corrected and rebuked his tampering with the only records we have of His

works and teaching. But Fosdick's imaginary pedagogue put Jesus still further to school, and informed Him as follows: "When You were here on earth, nobody had ever thought of a gradual progress of humanity across the ages, but they thought that some day the Messiah would come from the sky and supernaturally set up His kingdom in Jerusalem." There is more of the same sort, which, to our mind, borders on the daring and the irreverent.

After the Modernist has told Jesus of all this, Fosdick adds again: "I can imagine Jesus being interested." We hold that He would have been more than interested; He would have replied reproachfully: "Why have you not read in the Book what I taught about my second coming? There it stands, and has stood there through many centuries: 'When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory; and before Him shall be gathered all nations; and He shall separate them one from the other as a shepherd divideth his sheep from the goats.' You will find this recorded in Matt. 25:31, 32. Look it up for yourself."

The Modernist instructed Jesus still further after this style: "The Christians took that idea over, and after You had gone, they put their hopes in the old picture-frame—a flat earth, heaven a few miles above, You up there in the sky to which You had physically ascended, and coming back from there to found Your kingdom in Jerusalem. But now, when there is no up nor down, when one who ascends from Melbourne goes in an opposite direction from one who ascends from London, where there is no physical heaven to which You could have ascended and from which You could have come back, that old way of phrasing hope has dwindled."

Would Jesus have been only mildly "interested" in such talk? By no means. He would have rebuked the presumptuous rejector of His teaching by referring him to what He Himself really said: "I ascend unto my Father and your Father, and to my God and your God" (John 20:17): "And no man hath ascended up to heaven but He that came down from heaven, even the Son of man who is in heaven" (John 3:13); "I came forth from the Father, and am come into the world: again I leave the world and go to the Father" (John 16:28). Christ might also have said that His inspired apostle stated positively the doctrine of Christ's ascension: "When He ascended up on high, He led captivity captive and gave gifts unto men. . . . He that descended is the same also that ascended far above all heavens that He might fill all things" (Eph. 4:8-10).

As to what Christ would say to the problem of "up and down," we would not have the temerity to assert, except that He might say, "I used the term 'ascend,' and it would seem that, if I am the Christ, the Son of the living God, you might take it for granted that I knew what I was talking about."

But we might venture to make some suggestions of our own. Fosdick declares—at least, he puts it into the mouth of his Modernist—that there is no up or down; therefore Christ was mistaken when He spoke of ascending and descending. In reply we would say, as we have shown in other articles in this journal, the earth is evidently not the center of the universe, for the Bible says it is "but the outskirts of His ways: and how small a whisper do we hear of Him!" (Job 26:14, Revised Version). The earth is one of the suburbs of this vast universe. But it is reasonable to believe that there must be a central orb around which all the stars and systems revolve. From the earth to that central orb would ever be up. When Christ ascended into heaven, that part of the revolving earth was then turned toward the center of the universe; therefore He would have gone *up*. At all events, He who "in the beginning was with God and was God" could surely have found His way to the celestial center of the universe, no matter from what spot He started from this little globe.

Might not the central and controlling sun or planet of the universe be the heaven of the Bible, the place from which God reigns supreme over all? Surely if the Modernist thinks there is no place which can be called heaven, he must think that his soul is nowhere when it is separated from his body. Dr. Fosdick has published a little book in which he argues strenuously, if not very convincingly, for the immortality of the soul. Where does he think the soul goes when it is withdrawn from the body? Christ's teaching is better and clearer: "In my Father's abode are many homes. If it were not so, I would have told you. I go to prepare a *place* for you."

It is easier to conceive of heaven as somewhere than as nowhere. And if it is somewhere we find no difficulty in believing that Christ's physical organism underwent the process of glorification, and "ascended into heaven."

We must say that Fosdick's Modernist treats Christ in a very patronizing way. Christ even permits the Modernist to correct some of His views about the universe and practically ad-

mits that He was mistaken—that is, He thought the earth was flat and was the center of the universe. But Fosdick represents Christ as only moderately "interested" in such things. What He was most interested in was human relationships—the problems of war and peace, of labor and capital, of international affairs, of the principles of Christ in business and politics. It seems that here Christ spoke and taught with authority. He might be mistaken in His ideas of the structure, conduct and size of the universe, about up and down, about the place of the earth in the system of things; but when He spoke of social problems, then He was wise beyond all men; then we cannot be Christians unless we follow His teaching. He is, in very truth, a strange being—the Christ fabricated by the Modernists.

Dr. Fosdick thinks that the question of adjusting human and national relationships was the primary concern of Christ while here on earth. But is that the heart of the gospel? Jesus said very little about peace and war, international relationships, capital and labor, and worldly politics. He said very much about repenting of sin, about believing on Him in order to have pardon and salvation, about bearing trial and persecution for His sake, about His coming again to judge the world in righteousness. He commended the poor in spirit and the pure in heart. He wanted people to be inwardly true and good and not merely in an outward fashion. He taught explicitly that He was the Son of God and had come into the world to save sinners and gave His life a ransom for many. But when a man came to Him and asked Him to help to settle his business difficulty with his brother, He refused to do so, but preached a sermon on the evil of covetousness. He said, "My kingdom is not of this world." But this last is just what Modernism wants to convert it into—a kingdom of this world.

As much as any one do we believe that the principles and ethics of Christ ought to be applied to every-day life; but we ought first to get those principles into our hearts by accepting Christ as our Saviour and by being born from above by the Holy Spirit. These primary matters are either evaded altogether or are pushed into the vanishing background by the cult known as Modernism.—*L. S. K.*

Modern Laodoceans

THE mugwumpery of Modernism gives a Laodocean flavor to nearly everything that comes from Modernistic sources. A nauseating neutrality is the bane of religion. Only the positive aggressive note makes a successful leadership. The disposition to be all things to all men has its good features, but when dealing with matters of vital importance it simpy will not do. Wherever there is positive conviction, well founded, there is sure to be a very, very clear declaration and an unequivocal decision.

Not one step in human progress has been taken as the result of a soft and unthinking amiability. A senseless suavity never leads to great campaigns. Great ventures in the interests of Kingdom building have been inaugurated by men with positive belief based on supernatural revelation. Convictionless men are spineless and ineffective. Truth is truth and should have fearless advocacy. Right is right and demands fervent and zealous support.

It is pitiable to see so many swivel-necked men bowing assent to every wind of doctrine in the name of peace. There is a piffling pacifism which is not worthy the name of peace. The attitude that makes one religion as good as another and no doctrine of any great import achieves nothing for human progress.

The leaders today who say "If you are a Buddist be a good Buddist and you are all right;" or "If you are a Mohammedan be a good Mohammedan and you will be all right; if you are a Jew, remain a Jew, it is not necessary for you to become a Christian," are a positive menace to Christianity.

All this foolishness is utterly opposed to the definite declarations of the New Testament Scriptures and makes Christ to have died in vain. This kind of thing cannot be excused on the ground of general good-will, it is absolute disloyalty to Jesus Christ. It is utterly false as a position. We can always respect Radical opposition, if it be sincere and gives evidence of genuine purpose to advance the interests of the Kingdom of Christ. Men with mighty beliefs are convinceable but fawning sycophants are hopeless. Our worst failures are our mugwump mannikins.

The honest truth is this: Modernism is a visionless thing that empties words of their

meaning and boastingly employs them to conceal poverty of thought and faith. It is a husk which is so complete that the unthinking will be led to believe that a kernel is still there. The Modernistic conception of the Bible, of Jesus Christ, of the Church, is a husk with the meat gone.

Of what possible use is a Gospel, so-called, which has no other authority than human opinion. A true Gospel is a message from God because it declares what no unaided human mind could produce, a Gospel without a supernatural message and a Divine Christ is simply no Gospel at all. A message with no incarnation and no Saviour, no resurrection, no prayer, benefits no one. What is the use of such a pretense of faith? The effect of it is evident in general religious paralysis and a groping about in the dark with no Divine objective. It is the staff of Gehazi, powerless to raise the dead.

Modernism is nothing more or less than the seven sons of Sceva who tried to use Gospel means and methods, but were unable to secure any Gospel results; the words were a mockery without genuine faith. Aimless and hopeless religious drifting is all too common today. It is the result of people sitting under the teaching of men who have abandoned the supernatural. The religious mugwump approves of everything, condemns nothing, does nothing, stands for nothing and never arrives. He is like a wiggletail in a rain barrel thinking it owns the world and that the rain barrel area includes all cosmic reality. A man without absoute confidence in the authority of God's Word is like a man on an ocean liner trying to steer the great ship with a canoe paddle.

Christians are often accused of narrowness, bigotry, superstition, etc., but as a matter of fact it is the man with hearty belief in the Gospel of the Son of God who sees both sides of great questions and reaches conclusions that make character. Having found the truth, the loyal disciple of Jesus will not for light reasons part with it. He heeds the injunction "Buy the truth and sell it not." He recognizes only one final leadership, Jesus Christ: "If the Son shall make you free, ye are free indeed."

To the Modernists the great Biblical antithetics are lost; truth and error move into each other readily according to these men; sin and righteousness are compared but not contrasted. Saved and lost are dissolving views of precisely the same thing. Values are confused because there is no proper standard of reference. The deep meanings of life vanish; one religion is as good as another because none of them are vital. It is perfectly easy for the Modernist to talk about religious mergers between believers in the supernatural and modern Rationalists. Of course, because life and death spiritual are comparatively meaningless terms.

Modernism is the most chaotic thing that has ever offered itself to intelligent people to be accepted by a faith by which to live. The paralysis of faith means incapacity, inefficiency and powerlessness. It produces a weak personality.

The men who lift are men who know their feet are placed on a rock foundation. A faith that grows out of the discovery that God has left His footprints on the shores of history; that God has spoken definitely and clearly on all matters of eternal life is the faith that commands respect. There is a faith that hears the inaudible, sees the invisible, feels the intangible and grips the Eternal, this is the faith the Christian Church needs today just as she has always needed it.

One of the most striking things about an uncompromising Christian believer is his power of spiritual attraction. This is because he is fulfilling the Scripture exhortation to lift up Jesus Christ to a lost world. Psychology is speaking long and loudly about "drive" in human personality.

There is no "drive" like the faith drive. Until one believes with great intensity there is no adequate urge to self sacrifice and self abnegation. The consecration and dedication of life to difficult tasks does not come about by a happy-go-lucky indifferentism toward matters of religious belief. Mr. Facing-both-ways and Mr. Yes-yes cannot command permanently the respect or the admiration of thinking people.

Why settle back into the scum covered pools of Modernism when we may sail the broad ocean of truth? Better the salt breezes from the wind lashed waves, better the storm washed decks on God's great ship of salvation than paddling about in the oily ooze of some land locked harbor of Modernism.

To those who have counted the cost and have accepted the terms and are willing to pay the price, the most joyous ventures are faith ventures. Ridicule and persecution by men who are in the twilight of a fading faith means nothing serious to those who can say sincerely "I know Whom I have believed." To people who have had real transactions with God and experimentally know the reality

of regeneration, the platitudinous piffle of unbelief awakens only pity.

Life, glorious God-given life, through vital contact with the living, reigning Christ Who is the Son of God and God the Son, is worth a million times its cost. To know how God values human life you have only to look long and earnestly at Calvary. —*A. Z. C.*

The Providence of Holy Scripture

THERE are twelve gates that open into the New Jerusalem and into them come the long processions of the twelve tribes of the house of Israel. The northern gates may seem less cordial and warm in their welcome, but they lead into the same glorious gathering of the redeemed. Men do not all reach the clear conviction that the Bible is the unique and trustworthy revelation of the mind of God by entering the one and the same gate. To many it has been sufficient to be taught from childhood that the Bible is the inspired Word of God, the only infallible rule of faith and practice. My Scotch aunt, who would smilingly say that she believed the Bible from cover to cover, maps and all, never asked further witness to this valuable conviction than that her own father and mother had crossed the great deep with this Book as their sure chart for sailing; and had lived by the same guide when coming to their inland home. General William Booth used to tell of having a Continental reporter say to him in an interview: "General, you know of course what the scholars of the day assert about the discoveries they have made concerning certain sections of the Bible. You have read their arguments, have you not?" With his quick wit he answered: "Why should I pay two shillings, six, to get a few doubts when the Devil will give me all that I can handle for nothing?" To him the fact that man needed a revelation and that the Bible fully meets the need, settled the whole question. Why spend all the harvest time learning about the processes that brought the iron from the crude ore and finally, after long and many transformations, produced the sickle or the reaper, when the fields are white unto harvest, and if not gathered in will perish? To thousands this argument is a sufficient and satisfactory one.

Many who venture forth in search of evidences and origins become so embarrassed and confused that they finally abandon their former attitude of assurance and certainty and finality toward the Scriptures, and begin to doubt the trustworthiness of its promises or prophecies. "It is written" no longer answers their questions. Many of us have come through this dark jungle and have sometimes despaired of ever getting out into the open. Nothing but roots and snags and dense underbrush and pitfalls till the mind and heart sank to the lowest level. There is little mental suffering that surpasses this in its intensity, and it is pathetic to meet so many who never get out of this wilderness—who live and die there after long wandering.

In this I am suggesting another gate which is called the gate of Providence. It is not a weak position to say that after all that the destructive critics have attempted, the Bible remains without a missing book or chapter or page. There it stands at the front of all the literature of all the ages. What has preserved it in its entirely and in its rank and in its unique and supreme place over the conscience of men? There seems but one word in our vocabulary which approaches the fact, and that is not a satisfactory term, because inadequate, but we call it Providence. Some supreme hand evidently guided in those selections and arrangements, which finally gave us a Book in which every imperative question is provided an answer. The sufficiency of Scripture gives convincing evidence of a divine Providence caring for its sacred books, and no one can use that gate without finding it leads to the city of light.—*D. S. K.*

* * *

Wise In Own Conceit

I know of nothing which would be more ridiculous, if it were not so lamentable and fraught with evil, than to see a man wise in his own conceit go on the cool assumption that the Church, the Bible, Christendom, and the great God himself have no rights except such as first vindicate themselves to his lordly reason. Suppose the village poetaster should so treat "Paradise Lost," or the village architect should express grave doubts as to the excellence of the dome of St. Peter's. "Paradise Lost" and the dome of St. Peter's would not feel it much, but it would fix the grade of the architect and the poet.—*Cyrus D. Foss,D.D.*

Notes and Comments

Science and Revelation.

We like the way Dr. Guinness put it in his book, *Creation Centered in Christ,* published in 1896: "As far as science is knowledge and philosophy is wisdom, revealed truth has nothing to fear from either the one or the other. Truth can never be the antagonist of truth, though the harmonization of truth with truth may at times be difficult, or even with our present knowledge impossible. Wherever it exists, the apparent opposition of truth to truth must arise from a defect in the knowledge or skill of the observer, and be capable of resolution with increased knowledge and superior insight." Again we wish to assert our firm conviction that true religion and true science know no antagonism.

Some Potter Outbursts.

As our readers know, Dr. Charles F. Potter, of New York, is trying to revive the "religion of humanism." A number of years ago he began to grow liberalistic. Since then he has experienced a gradual *descensus* until now he rejects Christianity altogether, denies miracles and all things supernatural, and seems to think that humanism is a religion. As a specimen of the acuteness (?) of his mental processes, we cite this: "Christianity is trying, behind a smoke-screen of clever casuistry, to get rid of the virgin birth and resurrection of Jesus." Christianity is doing nothing of the kind, and every schoolboy ought to know it. It is Modernism, not Christianity, that is trying to get rid of Christ's virgin birth and resurrection. Christianity, being that system of truth and salvation that is derived from Christ and the Bible, includes and teaches those precious doctrines as integral parts of its system. How poorly men reason when they depend solely on reason and reject the authority of the Holy Scriptures!

More Samples of Crude Thinking.

Something else that Dr. Potter said not long ago reveals the inaccuracy of his thinking. He said: "Take Christianity itself, for example. First it dropped the miracles recorded in the Apochrypha, then those of the Old Testament, then the less credible ones in the New Testament." Dr. Potter ought to be informed that Christianity never accepted the Apocrypha as divinely inspired. Neither did the Jews either before or at the time of Christ, nor did Christ Himself and His apostles. A portion of the church—the Roman Catholic—accepted the apochryphal books as part of the canon, but Christianity is not to be held responsible for that error. Nor is Christianity dropping the miracles of either the Old or the New Testament, for those miracles, recorded in the Holy Scriptures, are component parts of the system of Christianity. Without them Christianity would not exist. You see that Dr. Potter committed the inexcusable blunder of calling Modernism Christianity. A man who does not think more accurately is hardly fitted to give the world a new religion.

Old Ideas, but Lacking Dynamic.

Dr. Potter rejects Christianity *in toto,* and wants to substitute for it "the religion of humanism." This seems to be a resurgence of Auguste Comte's abortive attempt to establish a religion to which he gave the same name. Here is Dr. Potter's proposed substitute for Christianity, as he himself has expressed it: "The twin vision of an ideally developed personality and an ideal commonweath made up of such persons." This certainly is a wonderful "twin vision." Ideal personality and an ideal commonwealth of ideal persons do not constitute "twins" but are one and the same "vision." You couldn't have such a "commonwealth" if you did not have the persons composing it. Moreover, what have true men ever been striving for if it was not for an ideal society made up of ideal persons? That is one of the chief objects of the Christian religion. Again, the proper treatment of our fellowmen so as to develop their true personality is one of the basic principles and purposes of Christianity. When it teaches the great second commandment, "Thou shalt love thy neighbor as thyself," it teaches all that humanism can teach. The same is true of the Golden Rule. So Potter has discovered nothing new, while at the same time he rejects the very religion that gives sufficient dynamic to create ideal personalities and an ideal commonwealth.

Were Adam and Eve Interesting?

One of the slashing Modernists, one of the sort who just reel off what ever happens to come into their minds without regard to fact or sense, recently said that Adam and Eve began to be "interesting" only after they had eaten of the forbidden fruit. Before that they were decidedly tame and uninteresting. Now is not that too profound!!! So people who are upright are dull, in the eyes of this bizarre writer, are they? They have to do something "off-color" morally in order to be interesting in his eyes, must they? Well, what does a man do

when he talks and writes in that way? He does nothing whatever but prove the moral status of his own mind. In other words, he "gives himself away." He carries his own "off-color" nature on his coatsleeve. It is the evil, not the good, that is attractive to him. Good Lord, deliver us from such people, and save the young from their clutches!

Adam and Eve Were Interesting.

They were extremely interesting when they were still in a state of moral and spiritual integrity. What interesting folk must they have been who could commune with the God who had created the heavens and the earth! As they walked about exercising dominion over nature, they must have been a most attractive couple. Just as today the people who are upright and intelligent are the most engaging people you can meet, so must our first parents have been most attractive as they lived according to the divine will. To our mind, the most humdrum and prosaic creatures one could well imagine would have been the Java man, the Piltdown man and the Heidelberg man, if such roughnecks and swashbucklers ever existed. But, of course, it is possible that to people of debased minds those creations of the evolutionists would probably have been more "interesting" than two erect and upright people who had been created in the divine image. It is not hard to account for the "difference in tastes" in this case.

Our First Parents—Were Their Lives Monotonous?

Another of the vocal and voluble Modernists recently declared that Adam and Eve were undoubtedly cast out of the garden of Eden to relieve them of the monotony of their existence there. This is another of those wild, off-hand and ill-considered modernistic efforts to say something "smart." But like all expressions of its kind, it is lacking in good sense. Were the lives of our first parents humdrum in their paradisaical garden? Let us think of it for a moment. Was it monotonous to talk with the Creator of the universe? Was it dull to hold communion with the beautiful natural realm around them? Was it stupid to dress and keep the garden and see it bearing its wonderful fruitage? When Adam watched the procession of animals passing before him, so that he might give them names, was there tedium in such an experience? Was not his first lesson in natural history, even though it may have been quite primitive and elementary, one of thrilling interest? Surely, surely every day must have brought them something new and engrossing.

When Monotony Began.

But after they were ejected from their beautiful environment, then is when dullness and tedium came into their lives. When nature suffered a lapse and the earth brought forth thorns and thistles and weeds, ah, yes, then life began to grow wearisome and uninteresting. Look at Adam hoeing weeds and digging up thorn-bushes, stopping every few minutes to wipe the sweat from his face, working hour after hour, and wondering why Eve did not ring the bell for dinner. Then look at Eve in her tent cooking her meals over the hot fire, or washing the soiled clothes of the household and now and then attending to the wants of the crying children, often mopping the perspiration from her face. Ah! yes, when sin came into the world, the tedious and monotonous came with it. Befor sin entered, the world and all human experiences were full of interest and uplift. It is only the corrupt mind that finds sin interesting, or that can conceive of a sinless life being monotonous. How true it is that people's speech often betrays the inner state of their souls!

Who are the Really Interesting People?

It is gratifying to be able to say that the most interesting people we have ever met have been people of upright lives. Memory goes fondly back to some of them. In former days we sat with rapt attention and listened to such noble preachers and orators as the following: Philips Brooks, John B. Gough, John G. Woolley, George W. Bain, T. Dewitt Talmage, Richard A. Storrs, Charles F .Deems, John Hall, Francis E. Clark, Frances E. Willard, Robert McIntyre. What forceful people they were! And all of them were as noble in character as they were gifted in talent. It was not necessary for them to fall into sin and disobey the laws of God to become interesting. On the other hand, we cannot remember a libertine or a debauchee or any other kind of an impenitent sinner who was an interesting character. His immoral life was rather repulsive than interesting. Of course a vitiated mind might think a street-walker interesting to him, but a man of clean mind would turn away from her with disgust. Yes, the inner condition of the individual mind determines what is interesting and what is nauseating.

Students Who Need Spiritual Help.

Our staunch friend and contributor, Dr. Ar-

thur I. Brown, now living at Vancouver, B. C., writes us that he has gone back to his medical practice, and is already very busy. For four years he has been lecturing on Biblical and scientific subjects in many parts of the United States and we know that he has done great good to many thousands of people. He sends us for publication the following letter from a student who appeals to him for help and advice: "I am a student of this university. I have been brought up in a strictly religious family. But when I came to this college, I found it steeped in the doctrines of paganism. I have been drowned in the pernicious doctrine of evolution to such an extent that I am beginning to believe in it myself. The existence of God seems to be an absurd fiction of the imagination. I am slipping from God's path. I need help badly; that is why I am appealing to you. I would be overjoyed if you would send me some telling arguments in favor of the existence of God to combat evolution. Please send me something that will convince me of His existence and which I can show to the cocksure students here who have succeeded in destroying my faith."

Remarks on the Foregoing.

It is indeed pitiful that colleges and universities should inculcate teaching that makes such appeals as this student's letter necessary. Note that he pleads for literature on the side of theism—that is, of the existence of God. This very fact shows that he and his follow-students do not know that books on theism have been published, and thus do not know where to get them. Who is to blame for such a state of affairs? The professors in these schools. Evidently they teach only one side of the question, and that the materialistic side. So ignorant are they—the professors—concerning this most important question, that of the divine existence, that they are not even aware of the many books on theism that have been issued, or else, if they do know about them, they are too unfair and prejudiced even to call attention to them. In either case they are lacking in true scholarship and real fairness. Just think of it for a moment—a professor in a famous university undermining his students' faith in the existence of God, and never even apprising them of the profound and scholarly treatises of Flint, Balfour, Janet, Fisher, Harris, Valentine and Pringle-Pattison! Are such professors fit to teach in any kind of school, to say nothing of State universities?

Another Letter From a Student.

Dr. Brown also sends us the following letter from a university student: "You may remember me as the spiritually needy college student who wrote to you for help . . . I must thank you very much. I have read your books, and also Dr. George B. O'Toole's book (*The Case Against Evolution*), and find them very refreshing. They are islands in a painted sea of sin and blasphemy . . . I am not alone in my predicament, however, and would be very pleased if you could bring help to some friends of mine who are beset by temptation on all sides, whose faith is in danger and who have no one to help them . . . They will be grateful to you even as I am. Every day when I pray to the Lord, I pray that He may crown your efforts with the greatest success." The rescue of this one student from skepticism may be the means of saving many others.

The Universe Created.

In another section of this number of the CHAMPION our valued friend and helper, Dr. Herbert W. Magoun, gives us a contribution of more than ordinary worth and power. We hope it will be extensively read. We are impressed with his argument that the material universe cannot be eternal, and therefore must have been created. His presentation suggests some additional thoughts of our own. The material universe cannot be eternal because, if it were eternal, it would have to be infinite; but that is impossible, since it is made up of finite parts, and you cannot add enough finites together finally to get infinity. The universe, therefore, however dimensional it may be, must be finite. If so, it must have been brought into being by a Power that is infinite.

Creation From Another Viewpoint.

Again, the universe cannot be eternal because, if it were, it would be independent; would have the ground of existence in itself. But that cannot be so, because it is made up of dependent parts; each part—atom, molecule, section, piece, etc.—is dependent on something else. Now if each part of the universe is dependent, then as a whole it must be dependent; then it must be dependent on something; but that something on which it is dependent must be independent; that is, must be self-existent, infinite, eternal. For that reason the universe, a dependent entity, cannot be eternal, but must have had a beginning—that is, must have been created by a Being who is infinite and eternal. This argumentation leads back to the God portrayed in the Bible, who "in the beginning created the heavens and the earth."

The Relative and the Absolute.

Reasoning will carry us to the same inevitable conclusion if we consider the relative and the absolute. Every part of the material universe is relative, being contingent on something besides itself. Not a single part of it is absolute and independent. Therefore the universe as a whole cannot be absolute, but must be relative. But there must be something that is absolute; for, since there is something now, there must have always been something. But the something that has always been must be absolute, sufficient in itself, independent, because there could be nothing from eternity to which it was related and on which it was dependent. But the material universe, made up of relativities, could not be that eternal and absolute something. So the universe must have had a beginning, and thus must be dependent upon the Ultimate, Absolute and Infinite Entity, who is the ground and source of all relative entities. While all this argument is of a philosophical character, yet the necessary conclusion is just what the Bible teaches when it tells us that a personal, infinite, all-wise and all-powerful God, eternal and self-existent, created the universe.

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Wayside Gleanings

A number of Champion subscribers asked us whether Dr. Biederwolf's *Ten Reasons Why the Bible is the Word of God* would be issued in book form. We are glad to advise our friends that this series of articles which were printed in the Champion, one each month since our April issue, may now be had in book form by ordering from us. Price, $1.25, prepaid. It is printed in large type and bound in beautiful silk cloth. It will make a very appropriate Christmas present.

Fifty leading Methodists, most of them native Chinese Christians, met at Foochow and decided that all the mission schools under Methodist auspices in Fukien province will be closed unless the nationalist government lifts its ban on the teaching of the Christian religion. The commissioner charged with enforcing the Nanking government's policies in Fukien issued the following order: "No religious instruction shall be given, either as curricula or as extra-curricula, in any school in the grades below the third year of the middle school." This order, if enforced, will make it impossible to continue the mission schools in conformity with the aims of those who donated the money for their establishment.

According to a survey by the Institute of Social and Religious Research only 7 per cent. of the men and women in 23 colleges and universities read the Bible regularly. One explanation of the decrease in Bible study is given by Dr. Thomas Arkle Clark, dean of men at the University of Illinois. "Probably not so many Bibles are packed in freshmen's trunks today as several years ago," he said, "but I am not sure that the Bible is less seriously or generally read now than it was then. A good deal of the Bible reading with which I was familiar 40 years ago was conventional, routine, mechanical. Whatever such reading is done now, I believe, has in it a deeper purpose."

Professor Henry Fairfield Osborn, director of the American Museum of Natural Art, describes traces of pre-historic men in England believed to date back 1,250,000 years. They are stone implements, roughly shaped, including pieces of flint fashioned apparently for scraping. Dr. Osborn says the tools are positively of human origin and that they indicate men of sufficient intelligence to use fire.

A universal world day of prayer has been proposed for March 7, 1930, by the Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions of North America.

Figures compiled by General Secretary Rushbrooke, of the Baptist World Alliance, give the total membership of all branches of the Baptist denomination in the world, excluding Russia, at 10,052,727 and total of Sunday-school scholars at 6,515,856. Of the total church memberships 8,835,000 are in North America and 640,642 in Europe. For Australia and New Zealand church memberships are but 33,797, while Sunday-school scholars number over 43,000.

According to figures compiled by Henry M. Robertson, gifts by John D. Rockefeller, for various religious and charitable purposes, in the last twenty years aggregate more than $525,000,000, which is five times as much as any other one person has given in the history of the world.

Next summer's session of Winona Lake School of Theology, rapidly coming to be known as America's Summer Seminary, announce their first semester, for 1930, from July 9-26; and second semester from July 28 to August 14.

The faculty is made up from outstanding professors who are recognized as authorities in their particular fields, and are known to be evangelically orthodox in their faith, among them is our own Professor Keyser who will give a course in Christian Apologetics. This will be Dr. Keyser's eighth year—no one has been there so often. Others are: Dr. Melvin Grove Kyle, Dr. John E. Kuizenga, Dr. George L. Robinson , Dr. Robert H. Glover, and the dean, Dr. John A. Huffman.

Winona School of Theology functions in summer seasons only and aspires to supplement the work of other Theological schools. There are many who cannot attend during the regular school year, but find it possible to devote six weeks to study in the summer time. This school is interdenominational. Eighteen denominations were included in the student body last year. The first class of the school will be graduated next summer. Six of these will receive the Master of Arts degree; two of them will receive the Bachelor of Theology degree. A prospectus of the 1930 session will be ready about January 1 and will be mailed to those requesting. Dr. W. E. Biederwolf is Director of the school; Dr. C. E. Sawtelle, is President; Dr. J. A. Huffman is Dean.

This letter is from a very prominent attorney, whose name would be recognized by a great many if we announced it. In sending us his renewal he took time to say: "I wish that a copy of the CHAMPION could be placed in the hands of every skeptic, modernist and ill-informed and misguided person in the country. No one can read it and have any doubt about the question as to whether or not the Holy Bible contains the Word of God. Any one who reads it regularly and carefully must be convinced not only that the Bible is the Word of God but also that it is the only rule of faith and practice."

The Lambeth Conference for Anglican Bishops throughout the world will be held in July-August, 1930. The Archbishop of Canterbury has addressed invitations to the 370 Bishops of the Anglican Church of Great Britain. This Conference is held once every ten years.

Forty per cent. of the University of Chicago students gave the Bible as their first choice of favorite books. The works of Shakespeare were a close second with thirty-three per cent.

These are Department of Justice figures: Prohibition cases in the country last fiscal year numbered 56,786, an increase of 1,057 over 1928; convictions were 1,700 fewer, amounting to 47,100. Fines collected last year reached $7,476,300, a slight increase over the previous year.

The Eighth World's Christian Endeavor Convention will be held in Berlin, Germany, August 5-11, 1930.

According to the World Almanac there are at least 1,000,000 persons of pagan religious beliefs living in the United States: the Mohammedans have 20,000 followers; Buddhists, 180,000; Hindus, 150,000; Confucianists and Taoists, 600,000; and Animists, 50,000.

From the *Bethel Interdenominational Mission* at Shanghai, China, comes the following: "There have been continual threats against our schools, and even against our hospital, coupled with insinuations that we are not loyal to the government because we *refuse* to *register.* Doubtless you know that out here registration means the worship of the picture of Sun Yat Sen. Some try to blind the missionaries into believing that this ceremony is merely paying respect to a great national character; but we know it is really spirit worship, and therefore we refuse to compromise. For some days it was a question whether our property would be confiscated. We spent those days mostly in prayer, and once and again God wrought miraculously for us, so that we are still here, running full force, with upwards of 500 people in the compound—a larger enrollment than ever before—and our large Tabernacle full for Bible study every morning. To God be the praise!"

The Christian Church, in a recent convention at Piqua, O., voted to adopt the plan of merger with the Congregationalists to form the Congregationalists-Christian Church.

Two hundred thousand Spanish New Testaments have already been printed and 300,000 more have been ordered for the Million Testament Campaign for Latin America.

German industry, finds drink a menace. The German federal railway administration recently ordered milk markets at strategic points for railway men and plans a special train to show workers the injurious effects of drink and the necessity for abstinence. It has sent a letter to employes emphasizing the requirement of sober workers.

Dr. H. K. Carroll's statistics show a gain of 1,115,000 church members—double the gain of the previous year. The 14 Baptist divisions gained 475,824 members; Roman Catholics,

423,709; 16 Methodist bodies, 45,000; totals of 42 most important denominations show 46,471,248 members.

The per capita contributions for the last report are: Presbyterians, $39.11; Episcopalians, $38.69; Southern Presbyterians, $35.58; Northern Baptists, $23.76; Northern Methodists, $24.81; Southern Methodists, $16.70; Southern Baptists, $10.62.

Federal Judge Louise Fitzhenry of Illinois decided that "Any person who buys a drink of liquor or knows of a friend, neighbor or relative who possesses liquor for beverage purposes, unless he reports his knwledge to the United States Government, is a felon."

Jewish congregations which are Christian in faith now number 2,948 in the United States.

A critical situation has arisen in Peru. The following translation in part of a Peruvian government decree which has been published in various papers in South America calls for urgent prayer for the Master's work in that country. This will affect all Protestant work being done in Peru. Romanism is the state religion.

Article 1. In the educational establishments which are in operation in the Republic, both official and private, doctrines which in any sense are opposed to the religion of the state may not be taught.

Article 2. The private educational institutions in which this decree is infringed will be closed. The government may, in such cases, confiscate in accordance with the law the respective buildings and educational material.

Article 3. Moral and religious education shall be given in all the colleges and schools of the Republic, both official and private, subject to the plans, program, and decrees which the government may make, and in accordance with the text books approved by the ministry of Education.

Article 4. The children of parents who belong to different religious persuasions may be excused from religious instruction, prescribed in the foregoing articles, provided that the dispensation be obtained from the ministry of Education by the respective parents or guardians.

"The Passing of Political Zionism." Under this striking title *Current History* (for December) records one of the most significant events of the hour and prints two articles (one by a Zionist Jew, the other by a non-Zionist), which show that (in the language of the editor): "The world-wide movement known as *Zionism* underwent a serious change during the Sixteenth Zionist Congress, held the end of August, 1929."

The change referred to is so radical, involving the complete abandonment of the *political* aims of Zionism, particularly the project of the re-constitution of the Jewish nation and its re-possession of Palestine, that even the name "Zionism" has now been discarded and replaced by the colorless title, "Jewish Agency."

What is mainly signified by this change may be gathered from the title of the article in *Current History,* and more in detail from the following passages taken from one of the Jewish writers referred to above (Mr. Zukerman):

Inevitably there will be a change in the administration and management of Zionist Work in Palestine, a change as great as is the difference in mentality between the old East European agitator (whom he elsewhere calls "the old Zionist dreamers"), and the practical, up-to-date American business man.

(Concerning "the leaders who have joined the new agency" he says) the entire outlook on life of the new men is such that their Zionism is bound to be altogether different from the old East European brand. They are not Jewish nationalists; at best their interest in Palestine is philanthropic . . . The new agency represents Jewish *high finance* and *big business.* (And Mr. Zuckerman concludes by saying) The Sixteenth Zionist Congress uttered the swan song of the old East European Zionism, of the Zionism which was inspired and created by Hertzl, and which for a generation held captive the imagination of the Jews of Eastern Europe.

The Council of the University of Illinois, expelled twenty-one students because of their part in buying, holding and selling liquor.

On a recent Monday morning there appeared, in the Spokesman-Review, a daily paper of Spokane, Wash., two notices of sermons preached. One excerpt was from a sermon by Dr. C. G. Emanuel, a Baptist minister of Spokane. The other was from a sermon by the Bishop of London, preached in the Westminster Abbey. Dr. Emanuel's sermon, according to the reporter, was on the subject: "The Biggest Fool." The subhead was: "The biggest fool is the one denying God and eternal punishment." Then followed the complete report of the sermon that was preached on the preceeding Sunday evening. On another page of the same issue was a write-up of a sermon by the Bishop of London, headed: "Eternal Roast Angers Bishop." In the article that followed the good Bishop set aside the passages of Matthew dealing with eternal punishment by saying that these passages "attributed to our Lord were not said by our Lord at all." Here is our query: Granted Dr. Emanuel is right, who is the biggest fool in the world today?

The American Sunday School Union, 1816 Chestnut Street, Philadelphia, Pa., under the provisions of the John C. Green Fund, is of-

fering a prize of $2,000 for the best 60,000 word manuscript on "Religion in Public Education." The conditions are that the manuscripts should show the educational worth of the Bible, and of religious teaching based upon it, and show the best way open for character building through such education." . . . The author must write with the conviction that religion is a vital part of education, and that religious education has a fitting and lawful place in the American educational system. Entries close March 1, 1930.

Those interested in this contest, which is open to all, should see the Commission's report, issued by the International Reform Bureau, 206 Pennsylvania Avenue, Washington, D. C., and edited by W. Crafts, entitled, "Bible Plans in Many Lands." It contains the Bible in Schools official regulations of the leading countries in the world including U. S. A., besides a mass of authoritative information. Also see the winning prize essays entitled, "The Essential Place of Religion in Education," published by the National Education Association of U. S. A., Washington, D. C., which contains a long Bibliography. City libraries have, or can procure same. The National Reform Assn., Pittsburgh, Pa., are also issuing a Bibliography free.

At sunrise on Saturday, November 16, some fifty volunteer workmen assembled at a prominent corner in the city of Belleville, Ill., to build a church to seat 400 people, and at night things were in shape for dedication and worship the following day—Sunday. After the dedicatory sermon in the afternoon funds in sufficient amount were contributed to take care of all debts against the building and lots.

Conferences are being held between Princeton Theological Seminary and Lane Theological Seminary in Cincinnati, looking towards the union of the two institutions. Final decision rests with the Board of Trustees of Lane.

The Protestants of France will reconstruct the house in which John Calvin was born at Noyon, France, making it a museum to perpetuate his memory and a library of religious literature.

Opposition for life tenure of bishops to be elected in the future by the M. E. Church, South, was set forth in a memorial adopted at the South Georgia conference. The memorial, addressed to the general conference, asks that from this time on the church superintendents be elected to a four-year term to more nearly adapt "the system of superintendence to the present-day needs of the church."

Projects for a new Y. M. C. A. building on the west side of New York City, will make it the largest of its kind in the world, providing accommodation for more than 10,000 members, and costing more than $3,000,000.

In a personal letter to the editor Rev. F. Irving Bond gives a report of his work as a missionary in the interior of Florida, from which we clip the following: "Almost every year a hurricane hits our poor old home. The last one, in September, tore the old roof away. We patched it up as best we could but the rafters and roof boards are rotten. For over a year we have told the Lord He should have his own way in this serious matter. In November we traveled 581 miles at a cost of $7.35. Held 18 meetings—attendance 398; held 4 prayer-meetings; 2 Convict Campmeetings; held 1 communion service; distributed 285 lbs. of literature—1430 tracts, 1 Bible, 5 Testaments, 21 Gospels, 8 Scripture calendars, 6 wall motto cards. Distributed 45 pieces of clothing. Had 15 conversions, held 2 funeral services, gave away 80 qts. of milk." Perhaps this will serve to drive away the blues of some better-fixed minister up North!

During the year ending June, 1929, Protestant churches and institutions in the Chicago area spent more than $12,500,000 on building enterprises.

Princess Sophie Lieven has been imprisoned in the Lubianka prison in Moscow, the charge against her being that she read the Bible to the children of Soviet workers.

More than 200 baskets of food were handed out to Chicago's poor, the day before Thanksgiving, by workers of Immanuel Baptist Church. The baskets were filled with all the ingredients for a Thanksgiving dinner—potatoes, canned goods, bread, cabbage and meat. At the same time over 500 free meals were given to the hungry men who patiently waited their turn at the tables. Many articles of clothing were distributed.

The Young Men's Hebrew Association has laid the cornerstone for a $2,500,000 building in New York City.

* * *

Money is a first-rate servant. But it has to be carefully controlled, or it will become master—*Young People.*

THE ARENA

The Future of Evangelicalism

By Dyson Hague, D.D., Toronto, Canada

FIRST of all, and most important, we would state that the primary duty of the hour for those who hold the great fundamentals of the Gospel and bear the honored name of Evangelicals is to have faith, to have more faith; to have courage and to have more courage still. Everywhere men are saying that Evangelicalism is a spent force, that it is merely negative in its teaching, unaggressive, impracticable. We must meet this with the strong conviction that Evangelicalism never can be a spent force. Its habitat is the heart of universal man, its strength is the strength of the Gospel of Christ, its foundation upon the everlasting rock of truth. We older men well know how hard it is to be firm when others float; to hold to the rock when others drift; to know when others surmise; to believe when others doubt; to affirm when many deny. But the truth has ever been and ever will be with minorities, and we must not be scared by big names, big authorities and big majorities. One of the greatest dangers facing the Evangelicalism of today is that of the mistaken endeavour to bring the Gospel into harmony with the spirit and results of modern science, and of an easy going acquiescence in the all-merging and all-submerging tide of a semi-Unitarian, Theosophic, Pantheistic theology which is the fad and the fallacy of preachers today. The very air is full of forces so subtly camouflaged that heresies that would have brought men almost to the stake are now openly promulgated, not only from Unitarian but from Methodist, Baptist and Anglican pulpits. Most of us would rather live in the atmosphere of 1 Corinthians 13 than that of Romans 9 and 11 or Galatians 3 and 4. We would naturally prefer the beatitude of Matthew 5:9 to the beatitude of Matthew 5:10 or 11. But He who said "blessed are the peacemakers," also said "Blessed are ye when men shall revile you," and He who said Mark 9:37-41, said also Mark 9:42-48.

Evangelicalism Must Not Drift

If we dirft away from the old standards, the old ideals, the old practices, we shall be as salt that has lost its savour, a candlestick without light, and a wick without oil. To drift from Romans, Ephesians, Colossians, Hebrews, 1 Peter to a Gospel of social ameliorization, humanitarian good cheer, character salvation, a Kingdom of Heaven to be induced by education, sanitation, eugenics, pacificism, the internationalizing of social ideals, the equation of all religions, and other popular evangels of the day, is sure and final suicide. A leading Englishman said not long ago that "the Evangelicals with their plain teaching about sin and forgiveness are gone, and their place is taken by the professors of a flabby latitudinarism which ignores sin—the central fact of human life—and therefore can find no place for Atonement. Heresy is preached more unblushingly than it was thirty years ago." Another said: "Only those Evangelicals who permitted themselves to be absorbed into the ranks of Moderism could survive." On the contrary, our faith is that only those who dare *not* to be absorbed and will *not* permit themselves to be absorbed by the Modernists will survive. We need a bolder attitude. As Napoleon said, to conquer we must replace, and as one of his great marshals pithily declared: "An army of deer led by a lion, is better than an army of lions led by a deer." Illimitable is the force of a clergyman as a religious teacher who stands firm and speaks out, and dares to oppose the falsities and confront fearlessly the fallacies of much of the so-called scholarship today. But, it may be urged, when everything is confused, when so many of the great and learned are on the other side, when so many of the leaders are so charming, so clever, so confident, can we be sure?

One of the stories told of the famous Marcus Dods is that one day he said of Professor James Denny, of the United Free Church College, Glasgow, "Denny is so very sure." Thank God Denny was. We only wish that Marcus Dods had been as sure. We can be sure, and we must be sure. Why was Paul so sure? (Galatians 2:5, Galatians 2:11-16.) Because he knew not only what he believed,

but Whom he believed. In these moods of hesitation and ambiguity that overcrowd us like fogs and paralyze our wills, our only safety is the stand of Paul and of Peter, and of John upon the Eternal Word. But if we cannot be sure, let us be silent. Would to God every modern minister would adopt the words of that great scholar, Dr. Philip Schaff, made famous by his "History of the Christian Church and the Creeds of Christendom:" "Not for all the wealth and wisdom of this world would I weaken the faith of the humblest Christian in his divine Lord and Saviour and in God's Word. But if by the grace of God I could convert a single soul to a child-like faith in Him who loved and died for me and for all, I would feel that I had not lived in vain." Let no minister of the Gospel ever whisper a word that would weaken anyone's faith in the Word of God, especially in the Old Testament, for Genesis is the very basis of the whole Bible, the staple upon which all hangs. Never in any sermon or address suggest a doubt that would weaken faith in the Lord Jesus Christ, the Bible, the Gospel. Rather cut off one's right hand than turn any away, any poor weak soul from the Gospel. Let us ministers give them our beliefs; they have doubts enough of their own. In the newspapers and magazines and journals of today they get their doubts by the thousand. Let us give them a thousand certainties to overcome; for a man who believes one thing has more power than a man who derides or disbelieves ten thousand things.

The Future is Ours

Our faith then is and ever must be that the future is ours. We may unhesitatingly asseverate that the Evangelicals hold the key of the future. It was the Evangelicals that saved the world and the Church in the sixteenth century, and brought Europe the message that revived the Church of England and the world. It was the Evangelicals that saved the English Church in the middle of the eighteenth century, and the Scotch Church at the beginning of the nineteenth. When the intellectualism of the English philosophical school and the philosophy and ethicalism of the Moderates of Scotland failed to regenerate, it was the Evangelical revival of Whitfield and Wesley in England, and Chalmers and his coadjutors in Scotland that revived the Church in England and Scotland and regenerated the world. The Evangelicals of today are the heirs of the true principles of the Bible, and the logical holders of this great regenerative force.

We are the coming men. A great door and energic, full of possibilities of achievement and advance, lies open before us. But there are, as there have been and ever will be, many adversaries (1 Corinthians 16:9) who are ever ready to strenuously oppose. Happy, thrice happy is the man who dares by faith to say, "I will speak of Thy testimonies also before kings, and will not be ashamed. The proud have had me greatly in derision: yet have I not declined from Thy law." (Psalm 119:46, 51.) Yea, happy he who dares to stand with fearless eye confronting the adversary power of a thousand sceptical scholars, and re-echo the words of Athanasius, *Nubecula est quae cito evansescet*—it is only a little cloud which will soon pass away. Darkness is for an hour: light is eternal. The clouds pass: the sun shines on.

The danger is that we fix our eye on the giants, the Anakim of modern thought, the Goliaths of science and philosophy. We look at men instead of God (Numbers 13:30-33) and we become frightened by the sophisms of the theosophic, the paralogisms of pithanology (Colossians 2:4), the illusive and delusive plausibilities of a theology that is simply a revamped Pelagianism, a twentieth century Agnosticism. One of the appalling things today is the Unitarianizing of the Protestant pulpit. If most themes and the sermons of the so-called Protestant and Evangelical pulpits in the daily press may be taken as samples, any Unitarian would be glad to preach nine out of ten of them. "Some day," said a great Anglican who sensed with peculiar sagacity the possibilities of the modern age, "some day, some day, the world will wake up, and groan to find itself Arian." The Church of Christ today, whether it knows it or not, is largely finding itself Unitarian in its professorates, in its literature, in its affinities, in its apologies. The current of twentieth century thought runs alarmingly near the border lands of those heresies which the composers of the Athanasian Creed and the Anglican 39 Articles denounced with such horror. "You have a very small college and a very small number of students," said a gentleman not long ago to a well-known Unitarian professor. "Why should we have a larger one," was the answer, "when every College and University in the land is teaching our doctrine?"

Evangelicals as Specialists

Our safety and our success lie in the fact that we are specialists. We are experts. As specialists and experts, we have an exclusive

occupation, and that is the Evangel. We must be willing to pay the price of experts. We must accept as our primary task, worthy of the highest ambition the concentration of all our powers to the task of preaching ever the Word, the Evangel of Jesus Christ, the Word of God in its totality. Let others delve in scientific, philosophic, political or social preaching, we will glory in the glorious Gospel. (2 Corinthians 4:4-6.)

We dare not plead our individual feebleness. God has ever operated, not through the many, wise, mighty and illustrious, but the feeble who are willing in the day of his power. We will be lost in the crowd and we will drift in the broad highway of ecclesiastical life, if we do not stick fast to the one thing that we have to do, and the one thing we can do—proclaim the unsearchable riches of Christ. The quality of the Church is far more important than the quantity, and in this century the imperious call is for specialists, experts. Our only raison d'etre as Evangelicals in an age of specialists is to be specialists; specialists in the Gospel; specialists in the Word of God. The majority of us have no chance as superscholars, none whatever; nor have we as social service experts. But with Peter and John (Acts 4:13) we can fulfill our calling to the age. This one thing I do.

Evangelicals as Champions

But, above all, we must be champions. It is not enough to have Evangelical convictions. We must champion them. Now a champion is one who knows what he believes and is brave enough to declare it positively, unashamedly. He is one who not only has convictions, but the courage of his convictions. He dares to stand alone, as Milton's angel in the fifth book of Paradise Lost:

> "So spake the seraph Abdiel, faithful found,
> Among the faithless, faithful only he:
> Among the innumerable false unmoved,
> Unshaken, unseduced, unterrified,
> His loyalty he kept, his love, his zeal;
> Nor number nor example with him wrought
> To swerve from truth or change his constant mind
> Though single."

And a champion is ever an enthusiast. He is not afraid to use adjectives. He would fain rise in the company of St. Paul and St. Peter and St. John to the heights of their enthusiasm, and as he thinks and speaks of the Gospel use the terms glorious, fine, grand, splendid, noble, marvelous (the meaning of kalos in the Greek), perisseutic, hyperballic, anecdiegetic, anexeraunetic, anexichniastic (2 Corinthians 9:15, Romans 11:33), and those splendid and majestic terms of the illiterate and unscholarly Peter (Acts 4:12), aneclaletic and thaumastic (1 Peter 1:8, 1 Peter 2:9), with their thrill of joy unspeakable, and full of glory.

Breathes there an Evangelical with soul so dead that his heart does not vibrate with a soul-stirring excitement of revelation sublime in Exodus or Job or the Psalms or Isaiah as he glimpses horizons fairer far then any sunset, and feels as he approaches a hitherto untraversed area of beauty in Romans or Ephesians or Revelation: "We were the first that ever burst into that silent sea." Oh the glory of it! To open, to expound, to interpret with heart and soul and mind and strength the Word revealed in its totality, the Word Incarnate in all His glory, to lay it and to lay Him upon the deceased heart of humanity. This is our duty, and our daily delight. It is a life of infinite expansions, transcendent, surpassing the glory that excelleth, demanding the highest concentration of our highest powers, of prayer, study, of scholarship, earnestness. We are to be of the number of those who are aflame with certainty, not obsessed with problems, cool and clever; anointed with fresh oil, inflamed with the fire that never goes out. We should catch the spirit of Dr. Jowett, the famous preacher of Fifth Avenue Presbyterian Church, New York, who once said: "I long to be able to expound the Word with greater power. But, oh, the thing is so big, so wonderfully big, that I seem as one who lifts a pebble from the shore, or one heather-bell from these wide-spreading moors."

The Evangelical is a Propagandist

And more. The champion is a born propagandist, or rather a born-again propagandist. Applauded or unapplauded he fights as the happy warrior the good fight of faith. With a cheerful confidence he says: "I will speak of Thy testimonies also before kings and will not be ashamed," that is, the kings of science, philosophy, and of theology. Yea, even in the very heart of an empire and before the mighty on their thrones, he can say, "I am not ashamed of the Gospel of Christ." He knows that he has something more than a message for the age. He has The Message for all the ages, for this age, and also for every age that is to come.

He catches the glory of 2 Corinthians 3:8-11; 4:4-6, the glory that excelleth. We talk too much of the difficulties and peculiarities of this age. We lean too much on the yes-

terdays of the Church. Men say fifty years have changed everything. But they have not changed the human heart, and the everlasting Gospel. Telegraphs, telephones, telephotos, gramaphones, aeroplanes, microphones, radios, these are but the surface of things; souls are ever the same. All the glamour and cross currents and changing phrases of modern invention and criticism are but the accidents, the changeable phenomena on the surface of the great stream. But the great unchangeable substance and essence, the everlasting hypostasis, is the heart, the soul, the nature of man. What if the critics are abroad! What if the age is critical and the young impatient! What if scholarship is potent, and claiming to be almost omniscient. What if it is typhotic (1 Timothy 3:6), intoxicated with conceit. Let none of these things move us. We have the highest, the deepest appeal. We speak to hearts, to souls, to startle them out of themselves, to startle them out of their luxury and pleasures and extravagance and Gallio-like indifference with the clarion call of God: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light." (Ephesians 5:13.) "Arise, shine: for thy light is come, and the glory of the Lord is risen upon thee." (Isaiah 60:1.) Oh the glory of it! Oh the glory of it!

So let us go into the fight of the present day and of the future as champions for the Truth of God and the Evangelical cause. Let us, by God's grace, stand for fraternity, and the unity of the faith in the higher and truer catholicity of Ephesians 4:2-6, as against the isolation of sacredotalism and of pseudo-Romanism. Let us stand for scholarship; not the Unitarianized scholarship of rationalism; not the pseudonymous science of 1 Timothy 6:20, but the deeper knowledge, Pauline, Johannine, and Petrine, the pleroma of Christ and the Bible in its totality as the revelation of God. Let us stand for Evangelicalism in all its efficacies and reactions; men of clear and pronounced opinions, men who leave a mark, not a smudge, blurred and indistinct. Oh what a call this day is for men who have not lost their first love for God to go out and touch those who know not Christ and His life! Never has there been such an hour in the history of the world for men whose hearts God has touched to speak a word for the Lord Who has bought them! Never in the long history of the Church has such a call to service been heard in our Church, especially to the men who are young and vibrant with the energies of Evangelical optimism.

But the question above all questions for all Evangelical leaders today is the question: Can God, will God revive the Church through us? Are we fit for the great opportunity? Have we faith enough, and love enough, and life enough, to measure up to the grandeur of the opening door? Lord, increase our faith, and Gracious God and Master, grant that this faith of ours may grow exceedingly, and the love of all of us for Thyself, and one another go on increasing, till He shall come Whose right it is to reign.

* * *

The Unparalleled Bible

IT IS well that attention be again directed to the following remarkable words uttered by Sir Monier Williams, Professor of Sanskrit in Oxford University, and perhaps the greatest authority on all questions relating to the literature and faiths of the East:

"When I began investigating Hinduism and Buddhism I began to believe in what is called evolution and growth of religious thought. I am glad of the opportunity of stating publicly that I am persuaded I was misled by the attractiveness of such a theory, and that its main idea was erroneous. And now I crave permission at least to give two good reasons for venturing to cantravene the favourite philosophy of the day. Listen to me, ye youthful students of the so-called sacred books of the East: search them through and through, and tell me—Do they affirm of Vyasa, of Zoroaster, of Confucius, of Buddha, of Mohammed, what our Bible affirms of the Founder of Christianity, that He, a sinless Man, was *made sin?* Not merely that He is the eradication of sin, but that He, the sinless Son of Man, was Himself made sin. Vyasa and the other founders of Hinduism enjoined severe penances, endless lustral washings, incessant purifications, infinite repetitions of prayer, painful pilgrimages, arduous ritual and sacrificial observances, all with the one idea of getting rid of sin. All their books say so. But do they say that the very men who exhausted every invention for the eradication of sin were themselves sinless men made sin? This proposition put forth in our Bible stands alone; it is wholly unparalleled; it is not to be matched by the shade of a shadow of a similar declaration in any other book claiming to be the exponent of the doctrine of any other religion in the world. Once again do these sacred books of the East affirm of Vyasa, of Zoroaster, of Confucius, of

Buddha, of Mohammed, what our Bible affirms of the Founder of Christianity, that He, a dead and buried Man, was made life? Not merely that He is the giver of life, but that He, the dead and buried Man, *is life*. All I contend for is that such a statement is absolutely unique; and I defy you to produce the shade of a shadow of a similar declaration in any other sacred book of the world. And bear in mind that these two matchless, unparalleled declarations are closely, intimately, indissolubly connected with the great central facts and doctrines of our religion; the Incarnation, the Crucifixion, the Resurrection, the Ascension of Christ. The two unparalleled declarations quoted by me from our holy Bible make a gulf between it and the so-called sacred books of the East, which severs the one from the others, utterly, hopelessly, and for ever; not a mere rift which may be easily closed up, but a veritable gulf which cannot be bridged over by any science of religious thought; yes, a bridgeless chasm which no theory of evolution can ever span."—*Author unknown.*

Some Neglected Factors in the Evolution Problem

By Professor H. W. Magoun, Ph.D., Belmont, Massachusetts

HUMAN life is a strange bundle of contrasted parallels. Every virtue has its corresponding vice into which it may degenerate. The one is to be condemned without exception, while the other is to be extolled. And there seems to be no limit to the application of the principle. Controversy, especially the vituperative sort, is hateful; but, on the other hand, an honest discussion of a difficult subject is a delight. For that reason it has been a pleasure to read the papers of Dr. Clark, Mr. Whitney, and Mr. Dunham in past numbers of the BIBLE CHAMPION, and they have suggested some forgotten things that should be considered in the same connection.

Dr. Clark's contention that everything has always come by a succession of parent and child down through the ages, is a stubborn fact; but it does not necessarily make his citadel impregnable, since it is not merely not the only stubborn fact but, if taken as a proof that things have always been so, and that evolution is thereby proved, it leads inevitably to certain other stubborn facts that must undermine and destroy it, if they are once honestly faced.

To begin with, if this contention is sincerely accepted, what room is left for any sort of a beginning? Can you escape the conclusion that both life and matter must be uncreated and eternal, or divine in their own right? And is it possible to escape the further conclusion that this earth of ours is also uncreated and eternal, since it is here that life exists and, possibly, only here?

On such a basis, where can you find room for a Creator? What did He create? What is there left that He could have created? Is He not necessarily rendered impotent, and therefore practically eliminated altogether by the very terms of the theory itself? "Always been so" excludes any creative act. What is to be done with this dilemma? It looks like a stubborn fact.

Is it possible to believe that this earth has "always been so," and never had a beginning? And if it is not, how did life get here? Spores from space, you say, do you? Well, where in space? No life can continue without a suitable environment. Every one knows that. Where, then, in space is there such an environment? And if you postulate some other world, what have you gained? How did they escape the universal power of gravitation and go sailing off thus into and through space, and why did gravitation once more become active when they approached this mundane sphere? How did it happen that the air cushion surrounding the earth did not repel them? And how did they originate in the planet from which they escaped? Are you doing anything more than dodging the issue?

Meteors will not furnish any help. They have a habit of becoming white hot and exploding before they land, and, surely, you do not imagine that any spores could survive that sort of a journey. The spore theory is therefore a lame and impotent makeshift; it begs the whole question, and it gets us nowhere. It is as impossible as the notion that the earth has existed throughout all eternity. The "always has been so" breaks down completely, because it involves patent impossibilities. Moreover, so far as human experience goes, which is the basis for the parent-and-child argument, development "after its kind" is an unalterable law never going beyond the bounds of the Mendelian limits; and that, too, unless we are inconsistent in our reasoning, must always have been so. Here, again, we land in an eternal

earth or in eternal animal and vegetable life, neither of which can possibly be accepted as a final or satisfactory solution of the problem.

To a mind devoid of logic, these things will not count. Shakespeare represents a woman as saying, "I think him so because I think him so," and such a mind will cling to evolution because it thinks it so. No difficulties, no matter how insurmountable they may be, will suffice to hinder it. Such minds must be allowed for, and when men possessing them accuse those who do not agree with them of ignorance, some of us may be excused if we smile at their insistance. Like the negro waiter, we can afford to be polite to imperious constituents, but for a different reason. He had put dishwater in the patron's coffee!

If the believer in evolution wishes to put in "variation" as a parallel force, or a second leg to his theory, no honest man can object. The variations have occurred—nay, even now are occurring in abundance; but be careful, do not overreach yourself. Not a single case of the development of a new species has ever been observed. Juggling with the term "species" will not affect the facts. The Mendelian lines still hold. Until they break, no new species will ever be produced by variation.

Moreover, whenever and wherever environments have been modified by human agents to produce changes in fruit flies or in other insects, an element foreign to evolution has been introduced; for the changes were made with a definite intention, with design—mark the word—and that simple fact ruins all such experiments so far as their being of any value to evolution is concerned. When nature is coerced into doing something, she does not do it spontaneously. It is not a natural process. It is to that extent super-natural, and, being so, it proves nothing whatever that favors evolution. Evolution has no place for design or for a designer, unless it is guilty of inconsistency, and that fact holds.

That no line between species has ever been successfully crossed is frankly admitted by some authorities; but if things have "always been so," it must follow that no line ever has been so crossed in all the ages of the world's existence, and that rules out the very possibility of evolution. "After its kind" must be as eternal as "parent and child," and the two cannot be dealt with on different planes. If one holds, the other must; for the fossil "connecting links" are by no means final or conclusive.

For example, the Neanderthal skull portion has been made the basis for a "restoration" of a primitive savage beginner of the human family; but when it was finally made available in the public prints, the outline struck me instantly as an almost perfect representation of the dome of a friend of mine who was one of the mildest and gentlest of men, a Christian and a gentleman. The "restoration" did not convince me, especially when I learned that Lafayette had just such a skull!

Other supposed connecting links are no better, and the "restorations" in this field are all pure guesswork, as any one on the inside of such matters must know, since no two "restorations" from the same fossils ever have agreed or ever will agree when produced independently by two different "authorities." Fish restorations are a different matter, and they should not be allowed to befog the issue. They can be constructed with some degree of certainty, and they have been so constructed. Two different authorities might agree in nearly every detail in such a case; but the fact in no way invalidates the contention regarding human fossil remains or things resembling them. The fossil tooth of an extinct peccary may be extremely "bad medicine" for scientists.

Now, as Mr. Whitney has beautifully shown in this journal (May, 1929, pp. 250ff), evolution, especially designed to eliminate miracles, has signally failed to do so, since nothing short of a number of miracles can ever bridge the existing chasms between species, between cold and warm blooded animals, between oviparous and ovoviviparous and between them and viviparous animals, etc.,—to sum up the matter roughly.

Moreover, if the "parent and child" series is to hold, such miracles must have taken place at some time in the history of the earth. They could not have taken place elsewhere, and no connecting links whatever have ever been discovered to help bridge the gaps. As long ago as the '80's, in a book entitled *Scientfic Sophisms*, Dr. Samuel Wainwright clearly pointed out these gaps and the impossibility of bridging them with any materials in hand. They are still there, and nothing has been accomplished by the attempts to bridge them.

These gaps demand miracles, or genuine creative acts, if the theory of evolution is to be retained and made to work, *even as a process*. Theistic evolutionists call it a process; but, even so, it does not escape the need of a succession of miracles, if it is to claim any sort of success as a process. It is even then destroyed as a theory; for evolution, to be evolution, must be a natural process from start to finish and not super-natural in any particular.

Where, then, does this consideration lead

us? Does it justify "theistic evolution"? By no means. The very term is a contradiction. There can be no such thing in reality; for the two will no more mix than oil and water. If you once admit a single miracle you have destroyed evolution as such and introduced a new process that is not evolution. In variation, evolution is a true and established process; but to infer from that fact that it has been a true process outside of variation, is to be guilty of that overhasty generalization which is characteristic of scientists as well as of some illogical persons. Presumptive evidence never has been and never will be proof, and our scientific friends ought to find it out at some time in their lives. So long as a single other possibility exists, no theory is capable of proof. That is logic pure and simple. Why not recognize the fact?

As miracles must be admitted to get anywhere, suppose we admit them. What will happen then? We must remember that "sports" mean variation and variation only. They all fall within the Mendelian law. Hence a sport that exceeds those limits—all human experience bears witness to the truth of this statement—must be the product of some force outside of and greater than those inherent in plant and animal life. Cosmic rays will not answer, although they may have been potent and may still be potent in producing variations, precisely as X-rays are now known to be potent in this field. Here, again, overhasty generalization is rampant in some scientific circles.

Humanly directed X-rays have done some remarkable things; but it must never be forgotten that they were humanly directed. If cosmic rays did similar things at some remote time, what Will made use of them to that end? Chance will not suffice to account for a thing that is done teleologically. That necessarily involves intelligence, and "back of it all somewhere there is an inscrutable intelligence." You cannot escape it, as Spencer realized. He saw it, whoever it was that first uttered the above quotation.

The trouble lies in the internal organs of the different creatures. These must be so changed in the sports that new creatures—a pair of them—of a different order from the mother, not merely different in outward appearance and size, are produced, and that can be done with nothing short of a miracle, or a definite creative act, since something having no previous existence results.

Now, it is entirely conceivable that God could use a process of that sort, employing an animal mother as a suitable soil in which to plant a new germplasm that would develop into a new creature. That, however, excludes any possibility of an animal father, since "after his kind" must then be operative. A genuine parthenogenesis, miraculously obtained, would result, and the comparatively simple success of scientists with X-rays in this field forbids the conclusion that God could not so operate in some way not now possible or understandable.

If it is postulated that He did so operate, a seemingly rational means is provided for crossing the gaps that have defied scientists for so many years; but it is not evolution or anything remotely resembling evolution in its inner essence, since it is not natural in any sense, as evolutionists now use that word. Outwardly, it would resemble evolution, but not inwardly. In reality it would be theistic xenogenesis, accomplished by a miraculous parthenogenesis, in which a new germplasm was created for a definite purpose by the divine Artificer and then brought to its intended fruition in a new pair. Heredity would not bind such a pair; for new tendencies would inhere in the germplasm.

To some such expedient it looks as though the proponents of "theistic evolution" would ultimately be driven, unless they continue willfully to close their eyes to facts painfully evident to their opponents. Those who reject evolution may see the facts on which its advocates rely quite as clearly as the evolutionists themselves; but other facts, equally potent, prevent them from accepting the conclusions of evolutionists because they see how impossible it is to escape the dilemmas into which evolution must plunge a deep thinker.

They do not know how God did any of the creative acts—neither do the theistic evolutionists—and they cannot believe with the atheists that things did themselves without outside help, especially when they look at the impassible gulfs between the different genera and families. Acting as a jury, they have no choice but to render as their verdict, "Not proved."

Should theistic evolutionists ever resort to an expedient like the one suggested, they can secure an external and apparent continuity in their evolutionary process; but it will not be evolution, and honesty should lead them to admit it. Moreover, they might obtain some corroborative evidence for their action in adopting such an expedient in what is said in the New Testament about the birth of Jesus. A miraculous parthenogenesis it must have been, since on no other basis can His unique character be explained—psychologically, philosophically, or scientifically. He was "different." He was a God-man, not a mere human being of

great acumen. On no other basis can his life and character be rationally accounted for. "Wonderful man" will not do it. He was as unique as Christianity itself, and what that means has been ably set forth in Dr. Gaebelein's recent book, *Christianity or Religion?* It is worth reading.

As an explanation, then, of the facts of this world's living creatures, the continuity theory fails because of its necessary implications, unless, indeed, it is supplemented by theistic xenogonesis whereby various examples of parthenogenesis were miraculously used as a means of creating new forms of life. Such a theory would certainly limp less than any thus far offbered by scientists. In fact, the anti-evolutionists might be willing to consider it with more patience than they have felt that evolution itself deserved.

It would at least have the merit of crediting God; not only with the necessary creative acts, but also with the control of the entire process, and thus afford an adequate cause for all that took place. Evolution must ultimately face the difficulties outlined above, and all of us must face the difficulties inherent in any theories that we may advocate. If we take Genesis literally, we must meet the slur of the "mud-image theory;" and we must also remember that the human body is about seventy per cent. water. We cannot dodge that fact. And we must also be careful how we use Scripture. If Shem, Ham, and Japheth were married men when Noah was five hundred years old, the Hebrew would still be the same in Genesis 5: 32, and no inference as to their ages or mutual relationships is allowable. We need to be more exact in exegesis.

If we accept the *fiat* theory, we must meet and overcome Huxley's stumbling-block, according to which there is great difficulty in believing that "complex organic beings made themselves (for that is what creation comes to in scientific language) out of inorganic matter." We should be as honest and fair as we desire the evolutionists to be, or we cannot criticise them.

In his *De Rerum Natura,* Lucretius (V, 805ff) puts forth the theory, evidently derived from his Greek precursors, that the first human beings grew in wombs attached to the earth by roots, and that in due time the earth furnished them with a milk-like nutriment. No one would take such an explanation seriously today. Many men believed it in his day. The simple truth is this: No man knows how our solar system came into existence, and no one can find out. We can speculate about it, or we can rest content with the extremely brief outline given in Genesis, and whichever we do, the mystery will still remain unsolved and be beyond our powers of solution. Let us therefore be modest.

Many recognize clearly that this is a day of fads. Scientific theories are changing with amazing rapidity. In no other field of human knowledge have there been so many overturnings. Exploiting half-truths is the prevailing fashion. That there is a *lacuna* in the scholarship of our day is a lamentable but incontrovertible fact. And the scientists are by no means the least guilty in this matter. What right have they, then, to assume that they alone possess the key to all right thinking? Do they, as a matter of fact?

Some of them certainly ignore a vast field of human experience in their theorizing; they actually oppose common sense—a few frankly admit the fact, but say, "This is science"—and then rest content with the bit of truth they seem to have discovered without ever turning it over to see what defects show up on the other side. If they then presume to call their equally honest and equally able opponents "ignoramuses," do they thereby prove anything, unless it is their own lack of an adequate answer to the arguments of their opponents? Ought they not to be as modest themselves as they openly suggest that others should be?

Finally, would not Huxley's honest agnosticism, which was merely a plea of ignorance, be a more suitable attitude for all evolutionists to take than the dogmatism which many of their lesser lights unfortunately display? Are they justified in making a religion of evolution, with protoplasm as its god, and then demanding an acceptance of their creed on pain of excommunication from the rank of scholarship?

I value the CHAMPION above any of the periodicals I am receiving, excellent though some of them are. And it actually seems to be getting better all the time. The December issue is a most delightful treat. Its editorials and contributed articles are of the highest order. It ought to have a large circulation. The CHAMPION truly justifies its name.—*Rev. James Lawson, D.D.*

Tell your friends that the Publisher will send, during January, 5 precious copies of the CHAMPION FREE with each New Subscription for one year. This will give New Subscribers 17 copies for the first year for the price of 12.

Ten Reasons Why I Know the Bible is the Very Word of God

By William E. Biederwolf, D.D., Monticello, Indiana

The Testimony Of The Human Heart

ONE day a sceptic asked a highly educated and cultered Christian woman how she could prove the Bible was the Word of God, and she said to him, "How can you prove there is a sun in the sky?"

"Why," he replied, Because it warms me and I can see its light."

"And so it is with me," she said, the proof of this Book being the Word of God is, that it warms my soul and gives it light."

We have now considered eight reasons for believing this Book to be the veritable Word of God, and here is a ninth, the Testimony of the Human Heart.

If you want to know in a single sentence what that means I can tell you best in the words of one of the great English poets:

I know the Bible is inspired because it inspired me.

And if you would further seek to know what that means I could have asked you until a few years ago to come with me to a little town in western Indiana. You could have seen there a living picture which has stamped itself in my memory more indelibly than if graver in plates of steel. It is after nine o'oclock at night, and in a quiet, humble home, sits an old gray-haired man, bending down in rapt attention and consuming interest over the pages of an old and well worn book, which seems to shine upon his face with a glorified light. It is the Bible. Year after year and night after night the years through he has been sitting there. Let us go in, and for your satisfaction I will put the question, "Father, how do you know this book is the Word of God? You are not in any sense a learned man; you have never been to the university; you have never read Butler's Analogy, nor Janet's Final Cause; you are not in any sense acquainted with the learned disquisitions of an Augustine, an Erasmus or a Paley; How is it that you have come to believe that this book is the very Word of God Himself?"

And you would hear him say: "Believe it to be the Word of God! Yes, I know it is—my heart, my soul, my whole being tells me it is so. This Book—what a Book it is! It has revealed to me things no man could ever tell me; it has given me a peace that passes understanding and a joy I never knew before; it has given me wisdom when I have been perplexed and changed my sorrow into a song; it has quieted my fears and quenched my bleeding wounds; it has kept the graves of my loved ones green and kindled in my soul the hope of a coming resurrection; it has changed death, which for me is not far away, from a dark messenger of dread into an angel of glad tidings. The Book of God? I am as sure of it as I am, that I am sitting here a living, breathing man."

This is what I mean by the testimony of the human heart. I mean what Robert wrote, "My idle reasonings sometimes makes me a little sceptical; but the necessities of my heart always give the lie to cold philosophizings.

I mean what Daniel Webster had chisled on his gravestone: "Philosophical argument has sometimes shaken my reason for the faith that was in me; but my heart has always assured me that the Gospel of Jesus Christ must be a reality."

I mean what Coleridge said: "I know that the Bible is the Word of God because it finds me in the deep places of my being."

"In the deep places of my being." That is where the Word of God takes hold with its quickening, energizing and transforming power. That is where the actual man really is.

I do not wonder that the ingenius gentleman of analytial notoriety, who undertook to find out just what is in a man, came to the conclusion that the Bible is right when it says that man is "fearfully and wonderfully made." He discovered that the average man contains the constituents found in 1200 eggs. There is enough gas in him to fill a gasometer of 3649 cubic feet. The iron in him will make four ten penny nails. His phosphate contents will make 8064 boxes of matches. There is enough hydrogen in him, in combination, to fill a balloon and carry him above the clouds. And out of the remaining constituents you can make seventy- five candles, a good-sized cake of soap, six teaspoons full of salt, a bowl of sugar and ten gallons of water.

Now some people may think that a very

delicate and wonderful analytical dissection. We don't; and when it is all over, we feel like asking, Is that *all* there is in a man?

No, that is not all. The biggest part of the man the analysist has overlooked; for there is something in *the deep places of a man's being,* that does not discover itself to the critical eye of the chemist, nor yield itself to the mortar and the pestle. The real man is not the outward man that responds to scalpel and microscope, but the inward man of conscience and soul and heart that responds to the Word of the Spirit of God who called it into being.

"It finds me," said Coleridge, "in deep places of my being." And so it finds me, and it finds you and it finds every man who has ever come to it humbly and honestly seeking to know the truth. Intellectual pride, of course, it cannot brook.

Have you ever read those remarkable words of Heinrich Heine, the Jewish poet and cynic, who after having found Christ became once more involved in doubt, and later seems to have returned to Christ when night and death were falling? He said:

"Astonishing! That after I have whirled about all my life over *all* the dance-floors of philosophy, and yielded my self to all the orgies of the intellect, and paid my addresses to all possible systems, without satisfaction, like Messalina after a licentious night, I now find myself on the same standpoint where poor Uncle Tom stands—on that of the Bible. I kneel down by my black brother in the same prayer. What a humiliation! With all my sense I have come no farther than a poor ignorant negro who had only just learned to spell. Poor Tom, indeed, seems to have seen deeper things in the Holy Book than I."

Yes, it finds you in the deep places of your being. What other book in all the world so associates itself with the joys and sorrows, the aspirations and disappointments, the struggles, the victories and the defeats, and the very issues of life and death itself as does the Bible.

It finds you in the deep places of your being.

It finds you there in the very fact of Regeneration. This is one of the things that cannot be shaken. You don't need a blueprint to let you know you are converted. You can be more certain that you are a son of God than you can be of your earthly parentage.

How do you know that you were not left on the doorstep? How do you know that you did not come out of a fondlings home? But I do know when I was born the second time, because I was not only there when it took place, but I gave the consent of my will to the transaction, and I have the witness to it in my soul to this very hour. You can take everything else from me but you cannot take that.

It finds you there when the sun shines. There isn't a decent joy in all the world that a knowledge of the Bible doesn't sanctify and sweeten.

It finds you there when the shadows come. There isn't a sorrow that does not get sustaining grace somewhere out of the pages of this Book.

It finds you there when the cheeks pale and the eyes dim and the summons for eternity is about to come.

As the old Scotch woman said, "Thank God, I have my Bible. It was the guide of my youth and is the staff of my old age. It wounded me and healed me. It condemned me and acquitted me. It showed me I was a sinner and it lead me to the Saviour. It has given me comfort through life and I know it will give me hope in death."

When the great Wizard of the North lay dying at Abbotsford, turning to his beloved Lockhart, he said,

"Lockhart, rak me the Book."

"What book?", said Lockhart.

"Ah," said the dying genius, that flung out his wonder-working wand, the spell of whose sorcery has made millions weep over his *Heart of Midlothian,* and millions shudder at his *Astrologer,* and millions rise to ecstacy with the poetic beauty of his *Fair Maid of Perth,* "Ah," said the dying Sir Walter Scott, "there is but one book for a dying man; rak me the Bible.'

When Stanley was in Africa he read his Bible through three times. When he started he had 180 pounds of books. As his men were stricken by famine, fighting and sickness there came a test of relative values. The books were gradually abandoned until only five were left. Two of these were books on navigation, kept for their practical value, and the remaining three were the Bible, Shakespeare and Carlyle. Mr. Stanley said, "Poor Shakespeare was afterwards burned up; Carlyle and the navigating books were left by the way, and I had only the Bible left."

We've travelled together, my Bible and I,
Through all kinds of weather, with smile or with sigh;
In sorrow or sunshine, in tempest or calm,
Thy friendship unchanging, my lamp and my Psalm.
We've travelled together, my Bible and I,

When life has grown weary, and death, e'en was nigh.
But all thro' the darkness of mist and of wrong,
I've found thee a solace, a prayer or a song.

We've travelled together, my Bible and I,
Thou Sword of the Spirit, put error to flight;
And thro' my life's journey, until my last sigh,
We'll travel together, my Bible and I.

NOTE—This is the tenth of a series of eleven articles by Dr. Biederwolf on "Ten Reasons why I know the Bible is the very Word of God." The introduction appeared in the April number.

Modernism or Biblicism–Which?

By the Reverend G. L. Young, East Brownfield, Maine

Article 4—Modernism and Christ

THROUGHOUT the Christian centuries, not Christianity alone as a system, but Christ also as a person has been opposed in about every conceivable way. From the Jewish opposition of the first century to the evolutionally-directed disbelief and antagonism of modern times, opposition to both real Christianity and the real Christ has been rampant. If Judas betrayed Him whom he professed to love and follow, so has it been in more subtle ways in times much nearer our own.

It is one thing to call Christ, "Master, Master." It is an additional thing to betray him "with a kiss." And it is terrible to realize that many who say nice, even gushy things about "the historical Jesus," who laud him as such a fine man and profess him as Leader, yet apparently have no faith at all in him as the Divine Saviour. But in no person as man alone is there redemption. Redemption is a divine perogative and must come through a Divine Person. And, in Christianity, it does so come. It comes through him who "came down from heaven" (Jn. 6:38), through the Son whom "the Father sent to be the Saviour of the world" (1 Jn. 4:14).

The New Testament labors, as it were, to express the wide and clear distinction that exists between Christ and all others. Other men are flesh (Jn. 3:6; 17:2), altogether human and earthly and sinful, while Christ is heavenly and divine. The first man and all his descendants are "of the earth earthly; the second man is of heaven" (1 Cor. 15:47). While others are distinctly "of the earth," Christ is "he that cometh from above . . . from heaven" (Jn. 3:31; 8:23). So the book of Mark opens: "The beginning of the gospel of Jesus Christ, *the Son of God.*" The first chapter of Matthew recounts "the birth of Jesus Christ" as the son of a virgin and as he who "shall save his people from their sins." The opening chapters of Luke tell of the One virgin-born, who "shall be called the Son of the Highest . . . the Son of God." And the Gospel of John opens with this familiar but tremendous utterance:" In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him; and without him was not anything made that was made."

It is this One whom the pages of Holy Writ recount. It is clear to any ordinary intelligence that the intention is to set him off by himself as one unique among mankind; unique among all the intelligences of the universe. He, and he alone is Jehovah's "fellow" (Zech. 13:7) and his "Son" (Ps. 2:7; Mat. 3:17;16:15;17:5), "whose goings forth are from of old , from the days of eternity" (Mic. 5:2). He, and he alone, "is the image of the invisible God, the firstborn of all creation; for in him were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers; all things have been created thru him and unto him; and he is before all things and in him all things consist" (Col.-1:15-17).

The main intent of all this is plain. But does Modernism accept it in all its wonderful, divine and redemptive fulness? It does not. Where it does not directly deny these divine and saving verities, it largely halts and wavers and dubitates, until the Shining Figure of the Divine Christ is obscured by clouds raised by those who profess great admiration for him. We might even go so far as to say that there is not a fundamental fact concerning him that is not modernistically denied, obscured, toned down or misinterpreted (what is euphemistically termed "re-interpretation in the light of modern knowledge"). If in this article we do not dwell on these things definitely, it is because some of them are to be taken up later.

Christ and Christianity, Christ and salvation, stand or fall together. When the real God-sent, biblically-revealed, divine-natured Christ goes, then and thereby goes real Christianity. When real Christianity goes, salvation goes. Counterfeit Christianity will never save lost men. So the Modernist attitude toward Christ is of eternal moment.

The learned author of *The Faith of Modernism* speaks of

> the little group of men who believed that a carpenter of Nazareth was the one whom God had empowered by his own resident spirit to become the savior of their people . . . In the minds of his followers . . . the real Jesus of history has never been a mere teacher or even a prophet. He has been the unique expression of God in an individual . . . The Christian salvation centers about God in a man. The early Christians looked upon Jesus as "one who was empowered by God's resident Spirit" (p. 123f., 128).

Doubtless!

Yet why all this vagueness? As to Christ's followers mentioned, we *know* what they believed concerning Christ. And in their proclamation of it there was nothing evasive or insincere. To them Jesus was a Divine Being, even God's own Son. He was not *a* son of God, nor *some* son of God. He was *the* Son of God. He was this as no other is or ever can be.

This Son of God was "the effulgence of (God's) glory and the very image of his substance" (Heb. 1:3). He was "the image of the invisible God, the first born of all creation." (Col. 1:15). God had raised him from the dead and given him glory; had exalted him at his own right hand in heaven, where angels and authorities and powers are subject to him (1 Pet. 1:21;3:23). So, too, in a particular and unique way, God was "the Father of our Lord Jesus Christ" (Eph. 1:3; 1 Pet. 1:31; Jn. 1:3). Moreover, those first fearless evangelists hesitated not to declare: "Whosoever denieth the Son, the same hath not the Father" (1Jn. 2:23).

The Modernist may gloss over the title Son of God, by stating it to be but a "synonym of Messiah" (Matthews, p. 141). But to the New Testament writers this title was not restricted to God-residenced humanity. To them it meant a Divine Being, one who later was called the God-man.

According to H. F. Bell, in his An Introduction to Theology (as we gather from a review in the *Bibliotheca Sacra* for Oct., 1926, p. 487),

> Jesus was a man, an unusually great man, whose influence has been determinative in our spiritual atmosphere; but he was not the Son of God in the absolute sense. We cannot prove that he was sinless, or that he combined all moral excellencies in perfect degree.

And suppose we quote again from the learned author of *The Faith of Modernism*, as follows:

> Jesus Christ, the Savior, rather than dogma or even the Bible, is the center of the Modernist's faith . . . And Jesus is not a dogma about Christ, but the historic person giving God to me (p. 144).

Very good! But there is perceivable here an unwillingness to take the Christ as he is revealed in "the Bible." Yet where did the Modernist learn of "the historic person," Jesus Christ, if not from the Bible? That is the one source that tells us definitely concerning him. In that Book are found his only life-histories. In actual fact, therefore, practically all real knowledge of him that can be learned historically must be gotten from said book. Various records of the past, of institutions, of councils, of movements, of the waverings of unstable human thought, may apprize us of man's changing opinions concerning Christ. But when it comes to the actual facts, the great outstanding foundation truths concerning Him, His person and His work, they have to be gleaned from the one great and reliable source of Christian truth, the Bible. In so far, therefore, as Modernism knows anything at all in a true historic sense concerning that Great Figure of the ages, such real knowledge originally emanates from the pages of Holy Writ. There is no other source of accurate and extended information. Yet when we come to that Book in its teachings concerning Jesus of Nazareth, we find him to be the Christ of God, sent from heaven as man's only Savior.

And we do not have to agree with the author last cited in the negativeness of the following proposition:

> The fact is Jesus himself is on trial . . . If he has no message capable of meeting the needs of our day he will join the company of those whom the world admires in history but ignores in life (Mathews, p. 145f.).

But the fact is (as every Bible believer and every true follower of Christ knows) Jesus *has* "a message capable of meeting the needs of our day" and of all days from his first advent to his second. But we remember that our modernistic compeers do not believe in the miraculous. And certainly God will not be likely to perform miracles to open the eyes of those who having eyes see not and having

ars hear not. The clearcut teaching of the Bible is rather like the following:

ut if our gospel is hid, it is hid to them that are ost; in whom the god of this world hath blinded he minds of them which believe not, lest the light f the glorious gospel of Christ, who is the image f God, should shine unto them (2 Cor. 4:3,4).

The gospel, the real gospel, the true message of Jesus, is good for all time. It is "capble of meeting the needs" of all kinds and onditions of men in all lands, in all centuries. Yet some will have none of it. They turn away rom it wholly, or perchance they feel themelves "capable" of sitting in judgment upon and upon the Christ who stands back of it. Yet those who act thus, not withstanding their ther accomplishments are virtually destitude of rue spiritual perception. As said the apostle:

ut the natural man receiveth not the things of the pirit of God, for they are foolishness unto him; either can he know them, because they are spiritually iscerned (1 Cor. 2:14).

Thus is the mind of the "natural man" arkened. But as for the true believer in the ivine and redeeming Christ, he goes rejoicing n his way.

What, it might be asked, is the real ultimate eason, why so many modernistic men of schol-y attainments wish to get rid of the great ings that concern Jesus Christ as those ings are Biblically presented? Why do they strongly desire to change those things, "adance" upon them, "re-interpret" them, as ey put it? When in those things "the kindess and love of God our Savior toward man" markedly appears, when there is such an mmense accompaniment of evidence that hrist was and is exactly what He is Bibli-lly represened to be, why must such men ss a contrary or dubious judgment upon him? Vhy reject him as he is revealed to be? Yet it is. And that adverse judgment they pass to others. They even send it into mission elds. They make it to follow missionary pioeers in far lands where it sows tare-seeds mong the wheat. Thus even to the un-goselized and the uninformed goes their perverd, evolutioned, emasculated, non-saving gosel; if it still is a gospel in any true sense. Thus rough their "knowlegde" (?) "shall the weak other perish, for whom Christ died!"

Modernism is evolutional. As Dr. Iverach ted more than thirty-five years ago in a reew of Caird's book, *The Evolution of Reli-on.*

is a bold attempt to bring Christianity into the here of evolution and to make it part of a merely natural process. For to Professor Caird it is a natural process, and nothing more. Christ is as other masters, only greater; and Christ's teaching is like the teaching of other masters, only more fruitful. But here emerges the vital question, What are we to think of Christ? Can we bring Him or His teaching into the line of evolution, and make them part of a process? This question Professor Caird has not directly raised, but he has answered it indirectly. And his answer changes the whole aspect of Christianity and makes it something else (*Expository Times,* v. 208).

In the *Cosmopolitan* for Aug., 1909, F. S. Hoffman put the matter concerning our Saviour thus:

When we think of Jesus as manifesting to us the Father, we should not attribute to him a divinity different from our divinity, for we are as truly sons of God as was the Nazarene (p. 315).

Thus does God's "sending his own Son in the likeness of sinful flesh" (Rom. 8:3) sink into nothingness.

According to the evolutionary idea nothing ever comes about by direct supernatural intervention. All is natural, coming about thru the play of natural forces. Everything, therefore, is cosmically produced, not divinely so. As of other things, so of Christ. He did not in any sense come into our world from without. He did not "come down from heaven" (Jn. 6:38), even though He said He did. He with all the rest is a cosmical production. As put by Dr. Fosdick:

The cosmos did not stop with newts, but went on to Newton; it did not exhause itself in crystals, but produced Christ (*Modern Use of the Bible,* p. 25).

Surely if language meanes anything, here is the complete repudiation of the redemptive fact of the divine sending of Christ as a Divine Savior. He is a cosmical production. Man is left Saviorless.

Some of us, however, see no way of being saved without a Savior, and prefer to accept him whom God sent for that purpose. And as, thru long centuries, he has abundantly proven his saving ability, it is the part of wisdom, of logical thinking, to rest in Him.

In a Christmas article in the *American Magazine,* for December, 1928, Archibalt Rutledge speaks of the singular breadth of Christ's humanity as seeming luminously to overshine all life. And a little later:

That marvelous life which began at Bethlehem we know to have been different from any other life ever passed upon this earth. It would be imposible to account for it save by acknowledging a miracle. The more experience in life we have ,the more infallibly we learn to count on the certainty of the impossible. I believe in the Virgin Birth; I believe all the other

miracles; I believe in the Resurrection. Nor is credence given merely for the supine reason of conformity, nor even of spiritual comfort. I accept Christ as divine because my reason and my instinct reject every other possible interpretation of Him. He cannot sensibly be classified with other sages and saints. He is a figure of solitary splendor. His greatness is not of this earth. His character is of that celestial quality to be communicable only from one spirit to another spirit (p. 133ff.).

Amen!

(*Article 5 is to follow*)

Orthodox Evolution–A Close-Up View

By C. H. Buchanan, D.D., Richmond, Kentucky

EVOLUTION in any form is a disturbing element. It presents problems which demand attention. (1) It appeals to the gregarious instincts of untrained mankind, and (2) it would worship the *silk hat.*

As an evidence of the first see how the multitude is made to figure in the thought, as the claim is made that "all the educated people and the scientists believe in it."—A statement which is far from being true. While many of the thoughtless public may want to believe in it, they do so without seeing to the bottom of the question themselves, or waiting to see if the scientists shall declare it scientific. It is this unthinking crowd that evolution would lead by appealing to the gregarious instinct by saying "everybody believes in it," and to the silk hat worshippers by saying "all the scholars are evolutionists." There is nothing more common than this attempt to make out that the anti-evolutionists are "ignoramuses" and "reactionists."

Thus the gullibility of humanity is used as a convenient agency in pushing an unproved theory upon the trustful common people, who have not developed the powers of discrimination. Thus many have swallowed they knew not what.

To an honest soul, to say nothing of science, there is nothing more to be condemned than doing something because "everybody does it!" Thus the gregarious instinct is dominant when intelligence is at a low ebb. It is when facts are wanted that ridicule is resorted to where proofs would fit better. But just see to the center of the common claim.

What kind of evolution is it that everybody admits? Surely not Darwinism, or orthodox evolution. But the natural development of a species, as with the improvement of stock, grain, fruits and flowers. Of course everybody believes in this, from the child to the scientist, and it is foolish, if not a falsehood to try to make it appear that anti-evolutionists do not believe in this sort of development. To attempt to make the charge only brings reproach to the man who does it.

But that all scientists and educated people believe in organic evolution (or Darwinism) is not true; it is far from the truth. But what is orthodox evolution? It is that belief which was made popular by Mr. Darwin's *Origin of Species by Natural Selection,* which held that all life began (he knew now how) in a single germ, which had inherent power to multiply and branch off, forming new species, increasing through the infinite ages, till man appeared, developing animal life into a conscious mind, such as man is seen today.

This kind of evolution is becoming more and more unpopular with scientists and educated men, trained in modern scientific methods of investigation and reaching a conclusion on facts obtained.

Glamor of imaginative fancy presenting a fanciful picture of the past in the long history of man, may have caught the minds of youth, and this may have hardened into a very positive belief; but such a *belief* will not answer the equation in scientific methods of inquiry; and only this kind of testing of evidence will satisfy the careful thinker today. So that in order to know that evolution is the method of the inexorable laws of nature, by which man was produced and by which the universe is conducted,—to ascertain if "natural selection" and the "survival of the fittest" is the rule of life—men have gone into all parts of the earth, and pried into all departments of life, as now lived and as embodied in the petrified fossils of the life of past ages. Only on the results of such a thorough inquiry could science rest, and can the minds of sincere men be satisfied. But the history of the struggle is peculiar, sometimes not creditable.

Mr. Darwin foresaw that his hypothesis would not be accepted by the older, better trained minds, but that younger men would take it up. And this has been its history. In the formative days of vivid imagination periods of life many became drunk with the novelty of the dream, yet in their cooled and more deliberate days many of them saw the real na-

ıre of evolution and realized that it had not een proven and could not be, so they came oppose it with vigor.

But why do the books and encyclopaedias ot tell us this fact? They tell us that many f the great men were evolutionists, but do ot say a word about their changing their iews. While the evolutionists made war on ıe Bible and ridiculed its teachings, many of ıem, like Henry Drummond, came back to ıe Sacred Scriptures. Lady Hope tells us that ıe found Mr. Darwin late in his life deeply ıterested in reading the Bible, and of his sking her to conduct a Bible reading on his remises where his servants and tenants might ear, and he himself might join in the sing-ıg, Darwin suggesting "Jesus and His Salva-on," as Lady Hope's topic.

Spencer said to one who wished to make a udy of his books, who had read the *Princi-les of Psychology,* "you have read far enough. have spent my life beating the air." None f the encyclopaedias tell of the conversion of omanes to Christianity. They tell us that e was an advanced evolutionist and estab-shed the Romanes Lectureship at Oxford, but ot a word about his abandoning atheism ıd writing his great book, "Thoughts of Re-gion," published after his death.

Darwin was denied admission to member-ıip in the French Academy of Science on the ıct that his book, *Origin of Species,* as well ; the *Descent of Man,* was not scientific, but mass of assertions and absolutely gratuitous ypothesis, often evidently fallacious. This ind of publications and these theories are ad examples which a body with self-respect ınnot encourage. Mr. Tyndall had said that scientists who hold to the doctrine of evolu-on . . . yield to it only a provisional as-ent." Mr. Huxley declared that "no species ad ever been originated by natural or arti-cial selection. Our acceptance of the Dar-inian theory must be *provisional,* so long as ıe link of the chain is missing." Till now ıe "missing links" have only increased. Mr. pencer had said that Darwinism was not a ience but only a theory. T. W. Higginson, his "Part of a Man's Life," said: "At the eight of the Darwinian controversy, Professor gassiz said, 'Any man who accepts the doc-ine of evolution ceases to be a scientist.'" rofessor George T. Ladd, of Yale, had said at "no scientist of self-respect would class mself as a Darwinian." William Hanna hompson, ex-president of the N. Y. Academy Medicine, in his "Wonders of Biology," ys: "The Darwinian theory (evolution) is now rejected by the majority of the biologists as being absolutely inadequate, owing to its principles being wholely negative. Evolution never was the cause of anything. . . . It is absurd to rank man among the animals. His so-called fellow animals—gorillas, orangs and chimpanzees—can do nothing human." This is not the language of a last-century man, nor is the following from men trained in modern scientific methods.

Since the beginning of the present century, Lionel S. Beale, professor of anatomy and pathology in Kings College—perhaps without a peer in his profession—said before the Victorian Institute, in 1903: "The idea of any relation of the living with the non-living, by gradual advance from life and so on to the highest and more complexed . . . has not the slightest evidence. There is no evidence that man has descended from . . . any other organism in nature through evolution or any other process. In support of all naturalistic conjectures concerning man, there is not at this time a shadow of scientific evidence." Nor has any evidence been recently produced. In this century an interesting discussion went on in Germany. Professor Paulson, of Berlin, declared that "Haeckel's theory is a disgrace to the philosophy of Germany." Also, Wilhelm Max Wundt, psychologist (founder of the first psychological laboratory, who died in Leipsic, 1920), wrote books in his early days in support of evolution; but later in life, he characterized those writings as "the great crime of my youth that will take the rest of my life to expiate." And as Haeckel (who died in 1919) lamented, "he is now writing on the other side."

Professor Oswald Spengler, in his recently published great work, *The Decay of Western Civilization,* has the following: "There is no more complete refutation of Darwinism than the study of fossils. . . . Not the slightest trace of any development of the race can be discovered" (Vol. II, p. 33). On December 28, 1921, Professor William Bateson threw a bombshell into the British Association for the Advancement of Science, assembled in Toronto, when he declared: *"There is no evidence of any one species acquiring new faculties, but there is plenty of examples of species losing faculties* . . . Variations of many kinds, often considerable, we daily witness, *but no origin of species."* (Italics his.)

The sensation of the season was created last January 23, (1929), when Dr. Austin H. Clark, biologist of the U. S. National Museum, said: "So far as concerns the major

group of animals (including man) the creationists seem to have the best of the argument. There is not the slightest evidence that any one of the major groups arose from any other. Each is a special complex—related more or less closely to all the rest—appearing, therefore, as a special and distinct creation." In this position Dr. Clark does not stand alone, for Sir Charles Bell, of the Royal Society of London and Edinburgh, says: "Everything declared the species to have their origin in a distinct creation, and not on a general variation from some other species."

What picture lingers more vividly than that of Robert Etheridge, assistant keeper of the British Museum, one of England's distinguished experts in fossilology, standing with his back to the great storehouse of fossils and pointing with his thumb over his shoulder, saying: "In all this museum there is not a particle of evidence of the transmutation of species. Nine-tenths of the talk about evolution is sheer nonsense. The doctrine is not founded on observation and is wholly unsupported by facts." Surely he ought to know whereof he spoke.

In the face of the evidence here presented, and the volumes that could be added, the only justification for the many who with pride seem to boast that they are evolutionists, is the dominance of the human impulse to want to be the majority and not appear as a "back-number." After years of close observation, this writer has become convinced that this impulse applies to colleges as well as to individuals. Men forget that "they are brave souls who will be in the right with two or three!" All the world *believing* in evolution would not make it necessarily correct. All the world once believed with John Jasper, gentleman of color, that "the sun do move." It may seem a rash judgment to say that the multitude in the evolution faith are only *worshipping the silk hat.* Snobbery? Yet, in reality that is what it all is. What wonder the States many of them have risen up to resist and root it out! How many great scholars have come to the rescue of the people in resisting the iniquitous teachings! To mention only a few: Professor L. S. Bell, Kings College, London; Prof. William Bateson, A.M.,F.R.S., D.Sc., president of the British Association for the Advancement of Science; A. I. Brown, M.D.,C.M.; Dr. Austin H. Clark, biologist U. S. National Museum; William Bell Dawson, M.A.,D.Sc.; Sir William Dawson, Canadian geologist; Judge S. P. King; C. B. McMullen, Ph.D.; A. L. Baker and F. D. Nichol, publishers; Dr. George McCready Price, M. A.; Prof. A. Fleischman, Erlangen, Germany; Frank R .Buckalew, member A.A.A.S.; Luther T. Townsend, D.D.,S.D.T.,M.V.I.; Prof. L. S. Keyser,A.M.,D.D.; A. Z. Conrad,Ph.D.,D.D.; L Franklin Gruber,D.D.,LL.D.; Charles Calvert Ellis, Ph.D. To these may be added a host of scholarly men who have the title of doctor of divinity attached to their names. Scholars all!

This array of scholars of distinction is given not to gain prestige from numbers, but that men may be informed by actual history.

But some may say, Why not ignore evolution and let it die of neglect? This scheme might apply to a fierce dog, but evolution is far from a fierce dog character. It is more like a stealthy hyena in its habits. When evolution was only a question among the material scientists in England, there was no conflict with religion; but when Mr. Darwin made the subject a fascination to the popular reader, and the anti-Christian philosophy appeared, then the fight began. This was during the latter part of the last century, and was most creditable.

The same ignoring method was adopted in America. For two decades little was said about it, till its influence began to appear in religious Modernism,—which meant evolution's influence in Christianity.

There is a strange fatality about evolution. Why should it cause such a stir on both sides of the Atlantic, and why should the strife be kept up for a half-century and more? Why should men want to push the theory to the front on all possible occasions, by fair means or foul? If it is true, can they not wait patiently till the facts can be had to establish its place in the world? Why do evolutionists want to show such contempt for those who dare to differ with them about the subject, and make use of such ugly epithets in speaking of their opponents? One can understand why the anti-prohibitionists take the stand they do; back of them is the old appetite and the "graft" of the liquor traffic. But why the array of "learned talent" and the money spent by outsiders in a famous trial four years ago, in defense of a deliberate violator of a plain law of a sovereign State? Who paid the bills and what was the motive? Surely such an outlay was not for "science and for science's sake" alone? Was publicity their only motive?

The suspicion lingers that if the search-light of the Government's Investigation Committee were turned in this direction some very embarrassing revelations might be made.

The First Living Thing

By Dudley Joseph Whitney, B.S., Exeter, California

"It is a readily demonstrable fact that every liv- thing is the child of some other living thing. ience has shown that it is utterly impossible for living thing to appear spontaneously." Dr. istin H. Clark, United States National Museum, in BIBLE CHAMPION, September, 1929.

WHAT is called the Origin of Life has always been a fundamental part of the problem of creation. Dr. Clark in the above paragraph points out that living things come only from living things. Plants and animals, matter how simple they are, come from ants and animals, not from non-living sub- nce, except as that non-living matter is al- ed by living matter. Perhaps the organism mes from seed, or spore, or egg; perhaps it iginates by the subdivision of a parent or- nism; but whatever its origin, it has what y be called a parent.

And yet if we were to go back from one neration to another in the history of the rth, we would finally come to the time when thing lived on sea or land from pole to pole. ving things would then have to come into ing in some manner, and would have to iginate spontaneously, or else come here rough space. The spontaneous origin of life bad science, as the paragraph quoted from r. Clark indicates; and yet life on this globe ust have originated in that way. There is no oiding that fact. The problem before the ientist, the philosopher, and the religionist is hether this spontaneous origin of life came turally by evolution, which is to say, by tural processes, or whether it came through vine power, which is to say, by miracle or eation by fiat. That is a fundamental point the problem of evolution *versus* creation.

Among evolutionists today this problem is aded. It is said that science cannot deter- ine the point; therefore, it must be set aside. y contention is that science *can* determine is point through our knowledge of the laws physics and chemistry, and that these laws ow conclusively that the first living thing uld not occur by natural processes; therefore must have originated by direct, miraculous eation. That is sound reasoning. If not, hy not?

This question has been discussed so much at I hesitate to discuss it more, except for the ct that most of the arguments about it have en by generalities, and the thing that is need- ed is to get down to details.

First, however, the possibility of life coming here from some distant planet ought to be touched. The late Lord Kelvin, one of the greatest physicists of his generation, asserted that life could not originate spontaneously; and, since he thought that a scientist could not believe in creation, he argued that seeds, or spores, or living matter of some kind must have come to this earth on a meteorite, or in some such way, from the wreck of some distant orb far from our solar system.

This view is so unreasonable that few take it seriously. They prefer to assume that non-living matter united in some unknown way to start some living thing. When Kelvin made his hypothesis, it was believed that meteors came from interstellar space, and it is conceivable to any person with a vivid imagination, not held down by facts, that some might have originated from the wreck of an earth. Now, however, it seems evident that at least the majority of meteors and meteorites originate from matter erupted from the sun. Naturally they would not carry life germs from a body as hot as the sun. Furthermore, it is a strain on one's credulity to believe that a seed or spore, or protoplasm of any kind, could survive the wreck of an earth, travel for untold millions of years through space, and then reach this earth in condition to start growth and become the ancestor of everything that lives. This idea is too far-fetched to merit credence, and few persons accept it.

The problem therefore resolves itself into the question whether the first living thing originated by natural processes or by creation. Let us put to one side the general law of biology that life comes only from life, and examine certain details, taking the problem up strictly from a naturalistic basis. Then if the naturalistic hypothesis fails, we will be true scientists if we accept creation.

Life is not an abstraction. Life as we know it—that is, the life of plants and animals—is always tied to some kind of a body, and is connected with a certain kind of material called protoplasm. The start of the problem, then, is to discover whether or not protoplasm could originate by natural processes on a lifeless earth.

Step number two is to determine the nature of any organism that could originate and sur-

vive on a lifeless earth. No organism can exist, or, at least, no organism can grow and reproduce, unless it has food. This first organism, therefore, must be of a kind that could grow on an otherwise lifeless earth, and multiply. We must see what kind of an organism it would be. Perhaps it would be better to take up this question first.

The first organism could not be an animal, because animals require food that has been built up by plants and other animals. Therefore the first living thing—considering the problem always from a naturalistic standpoint—would have had to be a plant. However, the simplest plants do not build up their own food, but, like animals, they mostly consume what has already been built up by other plants or animals. Bacteria and yeasts are examples.

There are exceptions, which will be mentioned, but as a rule that should be followed in the question under discussion, it can be said that the food of all plants and animals originates primarily in the chlorophyll, or the green coloring matter of plants. Without that to start with, there would be no food for animals and no food for bacteria, yeasts and all the simple one-celled organisms, which contain no chlorophyll.

There are one or two exceptions in the way of mineral-feeding bacteria. Certain bacteria are said to obtain their energy by the oxidation of sulphur. Yet bacteria are assumed in the main to be degenerate algae. Also, typical bacteria live by consuming organic matter, and it would be unfitting to assume that an exceptional bacterium was the original ancestor of all. Furthermore, although a sulphur-oxidizing bacterium might conceivably increase and multiply on an otherwise lifeless earth, it would make an unpromissing ancestor, and there would be no way whatever, as far as is known, for the protoplasm needed in the body of that first hypothetical bacterium to originate.

One sees some amusing conjectures on this matter in the theorizing of scientists. For instance, in a book like *Creation by Evolution,* whose authors are all scientists of high standing, it is stated that the viruses are all extremely small organisms, too small to be seen by the microscope, and it is assumed that possibly the first living thing might have been small like a virus. This is an amusing speculation for a scientist, *since a virus lives on organic material,* and there would be no such material on an otherwise lifeless earth. The first organism would have to be as highly organized as a simple alga, a water-living plant containing chlorophyll, by which carbon dioxide could be taken from the air and used to build up organism. But no one who has any respect for possibilities—which is to say, no true scientist—could ever imagine the protoplasm and the chlorophyll and the other material making the body of an alga, gathering together by itself and making that alga, except by miracle. The thing is impossible. Yet life is here. Therefore the start of life was by a miracle, not by natural processes.

In discussions of the problem mention is often made of the making of what are called organic compounds in the laboratory, as if this would indicate the possibility of protoplasm originating naturally. An idea like that is absurd. To work up a compound in a laboratory is one thing and to have it originate itself is another thing entirely. Again, a simple organic compound is one thing, and protoplasm is another thing entirely. Sugar, for example, is no more like protoplasm than a simple problem in a primary class is like the problem of the designing of a great bridge.

Sugar of some sort might possibly be built up from inorganic materials in the laboratory, but that would be a long distance from having sugar originate on a lifeless earth; and if sugar did originate on a lifeless earth, that would be far from originating protoplasm; and if protoplasm did originate, that would be far from having something that could live and grow and subdivide and increase and multiply. As a plain matter of fact any life that existed in simple protoplasm would likely be destroyed, unless it was organized in a plant with chlorophyll.

Protoplasm is a very elaborate substance, containing many elements, but we need not discuss it in detail now. If one could mix all these elements together in the proper proportions: carbon, oxygen, hydrogen, nitrogen, sulphur, phosphorus, and the others, and leave them in a test tube, they would not form protoplasm, nor would any organic material be formed.

The fundamental feature of this part of the problem is that energy is required to make the elements unite in an organic compound. When sugar or starch is consumed, it gives off energy that energy must have come from some source in order to make the sugar or the starch in the first place. Energy must have come from some source to originate the proptoplasm in the body of the first organism. An essential part of this problem is to discover a possible source of such energy.

Lifeless waves would beat on lifeless sands, ghtning might flash, winds blow, and rains ll on lifeless rocks, and lifeless streams rush wn to lifeless seas, but there would be few urces of energy on such an earth. Electrical scharges might give some energy, but it would too small to be of any practical use. For actical purposes the main source of energy uld be what is the main source of energy w: the sunlight, but unless the sunlight had ants to work on, and plants with chlorophyll, otoplasm could not be formed.

Sunlight on sea water forms a very simple ganic compound in very dilute amounts—rmalin; but formalin is a poison. Also form-in goes into solution and the material formed uld have to be more of a jelly than a true lution. As an actual fact also, sunlight is a stroyer of simple organisms; a sterilizer, a ller of most bacteria, unless they are well pro-cted or in a good environment. The sun, erefore, would be a destroyer of simple or-nic material, not a former of it, except rough the agency of chlorophyll, and chloro-yll and protoplasm could never in the world iginate by natural processes on a lifeless earth. iracle or direct creation would be needed to rt them.

When, therefore, evolutionists argue that be-use they do not see how life could originate turally, they are justified in putting the prob-m to one side, and in ignoring the problem. very bit of testimony that is offered by the ws of physics and chemistry shows that life *uld not* originate by natural processes. rely, then, this offers as strong testimony as ence can possibly give that the first living ing did not originate by natural processes, d since it did not originate by natural pro-sses, it must have originated by miracle.

Further, the only kind of an organism that uld possibly endure and reproduce on the nd of an earth that naturalistic philosophy stulates is a plant with chlorophyll, and as a tter of fact, according to geological theory, is would be a water plant, an alga, not a nd plant, for land plants with chlorophyll e not assumed to have appeared until the rth was many millions of years old, and all e great groups of invertebrates were in ex-ence and well advanced in organization, and en the fishes had a good start.

According to this, then, the ancestor of all ing things would have to be an alga. Pre-mably some descendants would degenerate o amoeba, and then animal evolution would gin. It is to laugh!

In science there must be no miracle at all, or else no limit to miracle. No scientist can merit the name of scientist and admit that the first alga evidently could originate by miracle, but birds and beasts and men and mosses and ferns and trees could not have originated in that way. Let miracle, or creation come in at all, and evolution goes out. Grant the possibility of miracle in the origin of an alga, and the possibility of miracle in the origin of the original highly organized ancestors of any and every plant and animal must be admitted. But science demonstrates conclusively and undeniably that the miracle of creation was needed in giving living things a start; therefore evolution collapses, creation has to be agreed to, and creation may as well have been for the original ancestors of every great group of organisms, as for the start of a single alga.

An article to follow will take up the question of the science of genetics in relation to the problem of creation.

* * *

Using Our Infirmities

By Christopher G. Hazard, D.D.,
Catskill, N. Y.

HUMAN life is the crowning work of God. In all created things His glory shines forth in wisdom, beauty and power. There is nothing that He has made that man, with all his gifts and abilities, can equal in wonderful and lovely forms and capabilities. No human inventions live or can live. With us is no possibility of creation. Man can plant and foster life, he can procreate himself, the seeds of life are given to him, but the beginning, the sacred mystery of the germs of existence which contain what God alone puts into them are with God the only Creator. And man, created in the image of his maker, is meant to fully illustrate the divine resources, to gloriously stand faultless even in the divine presence, to be nearer to God than even angels are.

But man, made to belong to God, was never meant to rival Him. The tempting and insidious idea of becoming as God, that idea that was introduced by satanic pride, was the poisonous thought that brought sin into the world and laid us all under the power and penalty of it. "What a fall was there, my countrymen!" Then for obedient gratitude and lovely development was substituted that pride of life and desire for its own glory that has ever since defiled and defeated mankind. Then hu-

manity, deflected from its heavenward destiny, entered upon that course of humiliation that ends in a graveyard, that uplifts upon a stone the epitaph, "Oh! why should the spirit of mortal be proud."

Now the undertaking of Christ is to put away this pride of life which we all inherit and give to us that abundent and everlasting life which God bestows upon all believers by virtue of Christ's sufferings and death and through the gift of His holy Spirit; an undertaking which restores to man his lost fellowship with God and endows him with splendid powers and the exercise of them in true humility.

It is not to be supposed, however, that this marvelous work of God's grace can be fully accomplished by a single act of faith. We avail ourselves of the priceless benefit of Christ's shed blood and are forever justified from our sin and its desert as faith beholds the cross of Christ. We at once have peace with God and enter upon the possession of eternal life as we accept the Saviour as sent from God, but then begins the process of that inward conflict, that striving of the holy Spirit against the sin that remains in us, that continues until the end of earthly experience. As long as we live here pride will assail us and endeavor to take for itself that glory of God that He will not give to another. The old temptation that worked on Adam and failed on Christ will beset us until by the grace of God we finally overcome and end it.

Here is where the helpful use of our infirmities comes in. Infirmities are not good things, yet they are useful in protecting us from pride. God "pours contempt on all our pride" by means of infirmity, yet upbuilds us in true life and history by His Spirit, notwithstanding it. We find the best illustration of this fact in the history of the apostle Paul. As Saul of Tarsus, impelled by religious but mistaken zeal, was on his furious way to Damascus to persecute even unto death the Christians who were there, he was smitten by the glory of Christ as by a stroke of lightning; and, as he rose up trembling and astonished, blinded by the flash and illuminated by the truth, it was to learn that Christ had chosen him to suffer great things for His sake as he should bear the Christian message to the world. Thenceforth as the apostle Paul he became Christ's principal messenger to the Church and the world but also Christ's principal cross bearer. Lest he should be made puffed up and proud by his great experience, illumination and power, and thus ruined, there was given him a thorn in the flesh to keep him humble, so that he tells us in his letters how filled he was with infirmities, how the peopl called his bodily presence weak and (sore mo tification to a preacher) his speech contemptible how he was made to feel himself less than th least of all saints. But he also tells us tha since, notwithstanding his infirmity, Christ wa fully preached by him, he learned to gladly an even most gladly glory in his infirmities, in o der that the power of Christ might rest upo him.

Infirmities do not defeat Christ's work, the serve it. They keep us near to God and mak us lean on Him. They keep us humble an glorify God. Thank Gor for their service o His praise! Use them.

* * *

Thy Word Is Truth—

Thy Word is truth. Again we sing
This wondrous fact. Loud may it ring.
And may each page be clear and bright,
Illumined by the Spirit's light.

Thy Word is truth. Oh, grant us grace
On every page Thy love to trace,
Help us anew the theme begin
Of how that love redeems from sin.

Thy Word is truth. Its quick'ning light
Dispels the gloom of sin's dark night,
It cheers the faint upon the road,
And safely guides to Thine abode.

Thy Word is truth. It standeth fast
While sun, and moon and stars shall last.
When heaven and earth have passed away,
Thy Word shall still remain its sway.

Thy Word is truth. We'll hold it so,
Through all our days, in weal or woe.
Thy Word is truth. It sets us free.
We'll chant it through eternity.

* * *

The world asks, in all good reason, why d Modernists preach at all if they believe not i the Divine Christ? Why preach a Bible whic is only the writings of men full of errors? I it good salaries which hold them to their task If not, where are the Modernists who organiz J. Hudson Taylor faith missions in heathe lands? Where are the Modernist evangelist who go about holding meetings for such ver meager compensation as the penny collection furnish? Where are the Modernist preacher who refuse advance in salaries? Or take poo country charges instead of big city pulpits Where even one?—*L. W. Munhall, D.D.*

THE SANCTUARY

Love Covers a Multitude of Sins

Communion Sermon

By Clarence Edward Macartney, D.D., Pittsburgh, Pennsylvania

PETER introduces this statement with another word, "The end of all things is at hand." We wonder if he would have put it just that way, had he known that the world was going to run on for almost two thousand ears before Christ came. Yet, before we nvict Peter of error, we must remember his her saying, "One day with the Lord is as thousand years and a thousand years as ne day."

In a personal and individual sense, it is always true with us that the end of all things at hand. For that reason we can all profit hearing what Peter had to say in view of e nearness of the end. What he says is this: Be sober and watchful unto prayer. Above l things, before all other things, be fervent love among yourselves; for love covers a ultitude of sins." When the end of all ings came for a man, you never knew one have the conviction that he had loved too uch in life, but rather, too little.

"Love covers a multitude of sins," This one of those scriptural sayings which have any and beautiful variants, both in the Old estament and the New, each with a slightly fferent shade of meaning, but all bearing itness to some kind of influence which ristian love has upon sin and upon sinners. ch variant is, as it were, the flashing facet one central stone of beauty and of truth.

I. *Love covers a multitude of sins in the an who loves.* Take the text, first of all, subctively. Taken that way, it means, "Love e another, be kind one to another and forve one another, for by so doing you cover, cancel, your own sin." The presence of ristian love in a man's life, makes up for ny short-comings in his character. This ems to be the thought of St. James in his eat variant of this text, where he is speakg of the Christian love which expresses itf in converting a sinner from the error of s way. He says that he who does so shall save a soul from death and cover a multitude of sin. He would seem to mean here the sins of the man who converts his brother.

To a degree, we all recognize that this Christian love and charity in a man's life has a collateral value as an index to his soul and to the genuineness of his conversion and faith. We commonly hear it said, after one has enumerated the faults or short-comings of a man, "But he had a big heart, he was generous to a fault." And this is said in a way which plainly intimates that when you sum up the man's sins and short-comings you must take into reckoning the effect and influence of his generosity and his love. There seems to be some warrant for this idea in Christ's great judgment scene, for they who are admitted to eternal life, are they who clothed the naked, fed the hungry, gave drink to the thirsty, took in the stranger and visited the sick and in prison. Christ also said to Simon, when he found fault with our Saviour for permitting a woman who was a sinner to wash his feet and dry them with the hair of her head. "Her sins, which are many, are forgiven, for she hath loved much." But from what Christ said immediately before, that is, His question to Simon as to whether the man who had been forgiven little or forgiven much owed the most to the one who had forgiven him, it is clear that when Christ said "for she hath loved much," He did not mean that that love was the *ground* of her forgiveness, but rather the fruit and result and evidence of her forgiveness.

We must be careful not to exalt this idea of the reflective value of Christian love into a doctrine of justification by love, by our own love, instead of by the love of God in Christ Jesus, for, if the Scriptures teach anything, it is that we are justified by faith in Jesus Christ. But we can at least say that Christian love in a man's heart is one of the proofs of his having received the love of God in Christ. The forgiven ought to forgive.

II. *Love Covering Fault in Others.* Let us

now take the text objectively. Thus taken, it would mean as follows: "Love covers a multitude of sins in other men." This surely is the meaning of the beautiful Old Testament variant of the text (Prov. 10:12) "Hatred stirreth up strife, but love covers all sin." Hatred will drag out, expose, parade, exaggerate and rejoice in the sins of other men, but love will seek to cover them up, and will hardly be willing to believe that evils exists, even on infallible evidence. This was what St. Paul meant in his own great hymn on Christian love, when he said, "Love thinketh no evil, rejoiceth not in iniquity."

Love Is Blind

Love is blind, is a very familiar and true saying. Infatuation discovers no fault. In a higher sense, a loving father or mother, or husband or wife, is blind to the faults of those whom they love. That seems to have been the case with David and his handsome, magnetic, blackguard son, Absalom. David saw the fine qualities and attractive traits of Absalom but not his faults. Even when Absalom had beeen exiled as a murderer, the heart of David "longed to go forth unto him." But the highest illustration of the blindness of love is when Christian love covers up a brother's fault. This does not mean that a man is to lose sight of the distinction between good and evil, or the line which separates the hemisphere of right from the hemisphere of wrong.

We are not to condone evil or look leniently upon violations of the moral law, but rather to look with kindness and sympathy upon those who have transgressed. "If a man be overtaken in a fault, ye who are spiritual restore such a one, *remembering thyself,* lest thou also be tempted."

In the Old Testament we have a tragic, and yet beautiful, incident which illustrates the truth of our text. When Noah lay drunken and uncovered in his tent, his son Ham came, and seeing his father's condition, instead of hiding it and keeping silent about it told his brothers about it and was cursed for it. But those two brothers, Shem and Jepheth, took a garment between them, and walking backward, with averted eyes covered the nakedness of their father. Love with its mantle of charity seeks to hide and cover transgression. Pope, with his stilted meter, rarely comes close to human nature, but on one occasion, at least, he did. It was when he said this:

> *"Teach me to feel another's woe*
> *And hide the fault I see,*
> *The mercy I to others show,*
> *That mercy show to me."*

III. *Christ Covering Sin.* The suprem illustrations of how love covers sin is the wa God covers the sins of man through Chris In the Hebrew the word "to cover" is use as an equivalent for "forgive." "Blessed he whose transgression is forgiven, whose si is covered." We may cover the sins of othe men, in the sense that we do not publis those transgressions abroad, or rejoice in them But the man himself, if he has sinned mu bear the burden of it, and the shame and stai of his guilt. Before that, human love ca do nothing. It is helpless and silent. Eve David, with his great fatherly love, could no cover the transgression of Absalom. He coul only cry, "Would God I had died for thee. would gladly have taken thy place, Absalom and received into my own breast the cru shafts which Joab plunged into thy breas but it was impossible. Oh, Absalom, my son my son, would God I had died for thee."

Here, then, we come to the rare, the grea the sublime thing in the work of Christ. H covers our sins, not by the mere words o counsel and sympathy, but by taking the upon himself and bearing their punishmen He died for sinners, the just for the unjus the sinless for the sinner, the guiltless for th guilty. There you have the length and th breadth, the depth and the height of the go pel and its saving power.

> *"Other refuge have I none*
> *Hangs my helpless soul on thee.*
> *Leave, Ah, leave me not alone*
> *Still support and comfort me.*
> *All my trust on thee is staid,*
> *All my help from thee I bring,*
> *Cover my defenceless head*
> *With the shadow of thy wing."*

* * *

Our part is to believe, to obey, to do, t live up to the line of our light, to keep ope the sluices of moral sensibility, to beat dow Satan under our feet, to keep conscience ale and keen and get our horizon widened an rolled back, and meanwhile to leave what li hopelessly beyond the reaches of our souls t an ampler day.—*J. Sparhawk Jones.*

* * *

Where is the wisdom of rejecting what revealed because we do not understand wh is not revealed?—*John Wesley.*

FLASHLIGHTS

By William E. Biederwolf, D.D., Monticello, Indiana

Dr. Biederwolf's Illustrations

Hundreds of preachers have asked Evangelist Biederwolf where he gets his illustrations. Many of em come out of his own experience. For others he goes to the original sources of Mythology, Literature, rt, History, Science, and Biography. Each illustration has a lesson and will be helpful to the general ader, but it is chiefly because of Evangelist Biederwolf's desire to serve especially the younger ministry and nristian workers in general that he has consented to run a number of his choicest illustrations in the ashlight Department of THE BIBLE CHAMPION. All rights are reserved as these illustrations will later be inted in permanent book form, and may be ordered through THE BIBLE CHAMPION.

Activity in Heaven

Service, a Place of

John 14.2; Rev. 7.15; Rev. 22.3; Heb. 11.6

'HE Quaker poet wrote us a beautiful poem one day and called it "The Brother of ercy." This brother was an old Monk who ent all of his time in hard work for the poor, e afflicted and those in great need. The end life came and the old monk was looking it into eternity. And the confessor was there, d he sought to console the old saint with the mforting assurance that he could now rest rever from his arduous labors.

Said the confessor, "Thou shalt sit down and ve endless prayers, and wear a golden crown rever and ever in Heaven."

"Ah," said the old Monk, "I'm a stupid old an. I'm dull at prayers. I can't keep awake, t I love my fellow men. I could be good to e worst of them. I could not bear to sit nongst the lazy saints and turn a deaf ear to e sore complaints of those that suffer. I n't want your idle Heaven. I want still to rk for others."

To be thus rebuked by a humble saint was t to the confessor's liking and he went away anger. But in the still hours of the night t followed there came the voice of his Lord nder and most compassionate," and this is at it said;

Heaven is love, as God Himself is love; Never fear,
Thy work below shall be thy work above.

A heaven where we didn't have anything to but to sit by the side of crystal seas and rly streams and gaze forever on the eternal uty and dazzling effulgence about us would quite too ghostly. It might do for some e dreamer, but I would not want to go re. Just what work you'll have to do, what nds you'll have to run, what ministries of e you'll have to perform, and just what dies He will illumine your mind for, I do not know, but Heaven is not a place of idleness whatever else it is.

Coulson Kernahan's Dream of a Christless World

Wisdom of this World, its Limitations
Death, Our Need of Christ in

1 Cor. 1.25; John 14.1; Isa. 57.2; Job. 11.7

WHAT a gloomy, hopeless world this would be without Christ. The yearning cry of the human soul says, "Show us the Father and it sufficeth us". And Athesism replies, "There is no God"; materialism answers and says, "In the grave wither thou goest there is no need of God", and agnosticism with its cold and cheerless uncertainty says, "We do not know; we cannot tell." But Christ has something better for us than that. He says, "Come with me and I will show you the Father; lean upon me and I will give you rest. Follow me and I will lead you safely home to God."

I have just finished re-reading, "The Dream of a Christian World," by Coulson Kernehan. I wish I could tell you the whole story, but in one of the dreams a woman is dying in despair. By her side sits an old man with a flowing beard and a ponderous volume under his arm. She says, "I was once a Christian but I read your book and in it you ridiculed the Christian faith. A passion took hold of me and I wanted to sin, but I thought of Christ and could not do it. Then your book came back to me and I remembered what you had said and I fell. I went far away but I was restored and felt the kiss of His forgiveness. But the old temptation and the old passion came once more and I fell again, and now I cannot for the soul of me believe that Christ will take me back and forgive me for my grievous wrong. I am dying; I have sent for you, sir; you are so wise; you have written so many books; it was one of your books that destroyed my faith, and now I ask you what

comfort you have to give to a dying, despairing woman who has lost her faith and hope in Jesus Christ?" And the old man shook his head, and when the dreamer looked again the woman was dead and the wise man with his book was gone.

And then the dreamer looked once more and saw the wise men sitting together and smiling to think how wise they were; and in the kingdom of darkness Satan sat smiling to himself and at them, for though he knew he was very wise, he knew also that many a child was wiser than himself and wiser than they.

Satan Punished in the Shape he Sinned

Sin, the Reward of
Sowing and Reaping
Spiritual Harvest

Gal. 6.7; Job 13.9; Cor. 9.6; Hos. 8.7

IT IS an inexorable decree both physically and spiritually that like produces like. No farmer plants melon seeds expecting to dig potatoes. Sow deceit and you will reap suspicion. Sow kindness and you will reap confidence. If you sow tares you must not expect to harvest wheat.

Powerfully embodied in the heart of his master poem, Milton interprets this great principle in the dire disaster that came upon the great arch-fiend who in serpentine disguise tempted man to violate the law of God. Having accomplished the ruin of man he returned to his capital city and proud seat where he found that the leaders of the fallen host had prepared for him a brilliant banquet in the reception hall of the great palace. In the presence of this host who had so welcomed his return, he told how as a serpent with an apple he had "seduced man from his Creator."

"So having said, awhile he stood, expecting
Their universal shout and high applause
To fill his ears".

But on the contrary he heard on every side from all hell's innumerable tongues,

"A dismal universal hiss, the sound
Of public scorn.
He wondered, but not long had leisure;
Wondering at himself now more.
His visage drawn, he felt too sharp and spare;
His arms clung to his ribs, his legs entwining
Each other, till supplanted, down he fell—
A monster serpent on his belly prone,
Reluctant but in vain—a greater power now ruled him,
Punished in the shape he sinned
According to his doom."

And when he tried to speak he could only hiss with forked tongue.

It does not pay to do wickedness neither in any manner nor in any degree for the law of righteous retribution and recompence is har on the track of every soul. Sin always smite with the lightning of its own revenge.

The Glory of Death

Robbed of its Sting

1 Cor. 15.55; 1 Cor. 2.9; Psa. 23.4; Rev. 21.4

HAVE you ever imagined what Adam mus have felt when the first dark night fe round about him? Was this the end? Wher then the reason for all the beauties and the wor ders of the day? Yes, even for life itself And then lo, the miracle! And that whic happened cannot be better told than in th verse of Blanco White:

"Hesperus, with the host of heaven came
And lo! Creation widened on man's view;
Who could have thought such marvels lay conceale
Behind thy beams, O Sun? Or who could find
Whilst flower and leaf and insect stood revealed,
That to such countless orbs thou madest us blinc
Why do we then shun death with anxious strife,
If Life can thus deceive, wherefore not Life?

Ah yes, it is just like that with death. A darkness deepened round about the primal pa there shone above the greater glories of a ne and more wonderful world which the light o day had hidden. And so there are glories th life cannot reveal, and death is but the vei Why therefore should we fear it? For th eyes that close in the darkness of death wi open on "a light that never was on sea o land". This is what faith in Christ does for human soul. Thank God that when our sun mons comes we do not need to go

"Like the quarry-slave at night,
Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust, approach the grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams."

The Man in the Iron Cage

Character, the Permanence of
Grieving the Holy Spirit
Sin, the Unpardonable

John 12.39; Genesis 6.3; Job. 5.14; Heb. 6.4

HAVE you ever read the history of "The Ma in the Iron Cage" in Bunyan's Pilgrim Progress? There's many a man like him in th world today. In my early ministry I endea ored to talk to a dying man 84 years of ag a man who, so far as I knew, had never entere the door of the house of God. Five minut he allowed me to talk and then suddenly sai "Young man, this conversation must come a close; I am not concerned about these things Six days later they sent for the undertake His heart had seemed to be like a stone.

Here is the history of "The Man in the Iron Cage" as he gave it. He said, "I left off to watch and be sober; I laid the reins upon the neck of my lusts; I sinned against the light of the Word and the goodness of God; I have grieved the Spirit and He is gone; I tempted the Devil and he has come to me; I have provoked God to anger and He has left me; I have so hardened my heart that I cannot repent."

If we allow the bent of our evil natures to have its own way it will grow into a tyrant that will rule us with a rod of iron. As another has said, "it will laugh at the feeble remonstrance of our conscience; scoff at every messenger of God; vex His Holy Spirit, and hurl us at last to everlasting woe."

"Oh, where is this mysterious bourne
By which each path is crossed,
Beyond which, God Himself hath sworn,
That he who goes is lost."

Wordsworth's Stormswept Bird

God, the Goodness of
Trust in Self-Surrender
Consecration

Rom. 8.28; Rom. 12.1; Psa. 37.5; Isa. 43.2

SOME people shrink from surrendering their lives wholly to God for fear that God will make it hard for them. But we must understand God better. His way will not at all times be the one we would choose for ourselves, but if we could see the end from the beginning we would willingly walk in it though we knew the sharp stones would sometimes cut our feet.

I am reminded of a beautiful play of imagination in one of Wordsworth's poems where a bird has been swept from the coast of Norway by the winds of a fierce storm. The bird battled against the strong wind and tried with desperate effort to beat its way back to land. But it fought in vain and at last despairing it gave itself up to the fierce gale thinking itself about to be hurried on to certain death. But the storm swept on and now taking the course of least resistance the bird found itself carried away to another land that lay in the sea where it quietly alighted in the green fields and beside the babbling brooks of warm and sunny England.

Sometimes the road is rough and we shrink back; sometimes the storm comes and we fret and fight against the will of God, but how often it is true—indeed is it not always true—that when we cease striving and yield ourself to the divine influence we have found that the road has ended in pastures green and that the storm has carried us into an experience richer and finer than any we ever knew.

Sowing and Reaping

Harvest, the Law of
Spiritual Sin, the Wages of

Gal. 6.7; Job 13.9; Rom. 6.23; Matt. 7.2

GEORGE ELIOT dedicated her greatest volume to a study of the principle of the law of moral retribution. In her Romola we have the story of the orphan Tito Melema who grossly wronged his foster-faher and upon whose head was heaped the fearful retribution of his own misdoings. Nature had shaped him like a Phoebus Apollo; with an upturned look he might have passed for a Saint Sebastian, and the subtlety of his intellect would have done justice to a medieval schoolman. Born of poor parentage and early left an orphan he was taken from beggary when a child by one Baldassarre, who became to him a father, reared him, cherished him and made him a scholar and whose head had lain hard that Tito might have a pillow. But one night when he had grown to the age of young manhood he left his adopted father in slavery, stole all his gold and precious gems and fled to a foreign land. He came to Florence in Italy and here with his stolen wealth he bought position and fame and married the heroine of the story, the virtuous Romoea. Baldassarre came but Tito denied him. His whole career was one of deceit and intrigue and he seemed to be giving the lie to the law of retribution that a man reaps always as he sows. But at last his villiany was unveiled and the populace turned against him. Pursued by a mob he sprang from a bridge over the Arno into the river and swimming far down the stream he came at last in exhaustion to the other shore, but as he drew his tired body out he found himself face to face with his gray-haired father whose eyes glared with bitter hatred and with the resolve of sweet revenge. Beseechingly young Tito sought for mercy but the hour of justice had come. Baldassarre sprang upon him with the fury of a maddened tiger, pressed his knuckles against the round throat and knelt upon the chest with all the force of his aged frame, and with a smothered bitter cry Tito reaped his harvest.

The statement that whatsoever a man sows that shall he also reap is not true because it is found in the Bible; it is found in the Bible because it is true. The seed that is sown holds in itself the germ of all the harvest that shall be reaped. Sometime, somewhere, in some way, you may be sure your sin will find you out.

PRAYER MEETING SERVICE

By A. William Lewis, D.D., Bend, Oregon

The Great Anniversary

Acts 1:1-5

NINETEEN hundred years ago Jesus was engaged in His Public Ministry. Many churches and millions of members are keeping this anniversary, which is climactic in Pentecost. Whitsuntide, 1930. Christmas is a prelude. The grand oratorio of divine love in man's redemption has pealed down the centuries, and during the first six months of this year the world will hear it and appreciate it in a fuller sense than ever. The Church through its missions is broadcasting the Gospel to the ends of the earth; and the radiance of the "Light of the world" is shining unto the uttermost.

This year let us study the sources of Christianity, always keeping in view The Great Commission, the Last of the Passovers, and the perenenial blessings of Pentecost. From January until June we shall glance at a few of the highlights of The Upper Room; and from July to December try to catch a few of the vital truths from the history of the early church, as recorded in the Book of Acts.

The Bible makes much of anniversaries. All nations cherish the memory of their birth. As Christians, we cherish the memory of those days nineteen hundred years ago, when Jesus Christ founded His Church, as the divine organization of the Kingdom of God on earth.

Many potentates of earth have been important; but there is none besides to be compared with Jesus Christ, "the Lord of lords and the King of kings." All history is dated as before or after Christ. This is the unwitting tribute of all civilized nations. Other great religions are waning; but the religion of Christ is gaining by leaps and bounds. Already He has become the "desire of all nations," and the day is fast approaching of which the prophet wrote and the angel of God spoke, when it will be said, "The kingdoms of this world are become the Kingdom of our Lord, and His Christ."

The Upper Room

Acts 1:12-14

JESUS chose the Upper Room. Approaching Jerusalem for their last Passover together the disciples said to Him, "Where will we prepare the Passover?" And He sent Peter and John, saying, "Go. When ye are entered into the city, there shall meet you a man bearing a pitcher of water. Follow him into his house, and say to the master of the house, the Teacher saith, 'Where is the guest chamber, where I shall eat the Passover with my disciples?' And he will show you a large upper room furnished. There make ready." (Luke 22:12). This was the ever memorable Upper Room in Jerusalem.

Evidently this was in the home of a disciple of Jesus, "The Master." Jesus does not live where He is not wanted. He does not abide in the heart that hates Him. He dwells with one that love and obeys Him. (John 14:23).

The Upper Room was given willingly, gladly "God loveth a cheerful giver." What is give grudgingly may accomplish good; but it will no benefit the giver, as it would if given cheerfully The secret of success in the Christian life is th giving to God of anything and everything He ask for, and doing it as a privilege, with gladness o heart.

The Upper Room was a place of seclusion. was separate from the rest of the house, and wa entered by a stairway on the outside. In man cases the top of the house was a flat roof, with wall around it, often covered with vines; but i this case it was a room, with ceiling and doors. could be secured from all intrusion, as it was o the evening of the first Easter. "The doors wer shut for fear of the Jews." It was peculiarly fitte for worship. "Enter into thy secret chamber an shut the door," to pray.

The Upper Room was rendered forever sacre by the presence of Christ and His uses, the las night before His betrayal and crucifixion. Fo hours He had sat with them, had eaten with them had kept the Feast with them, had instituted th Lord's Supper, for all time. In that Room H had washed the disciples' feet, and thus had give them an object lesson on humility and service. Fiv chapters of the Gospel by John are given to th teachings of that never-to-be-forgotten evening. H tried to prepare them for the awful events of th next day, and promised them the Spirit of Go to comfort and guide them in the days to come "Have I been so long with you, and yet hast tho not known me, Philip?" How tender His touch How loving His words! He gathered up th teaching and the experiences of the three years and He carried them up to the Father in that won derful longer "Lord's Prayer." He embraced Hi disciples with His empowering presence; and H lifted them up to the gate of Heaven, that the might feel the love and wisdom of God the Fathe Almighty.

Shrouded in the darkness of an overwhelmin tragedy that impended the disciples caught glimpse of a light unearthly. They were distracted, amazed overpowered by a mystery that stupified them. Th one thing that was clear to them was that Jesu was everything to them. Their hope, their life wa bound up in Him. He was leading them throug an abyss of sorrow, where they could not see the hand before their eyes. It was a darkness tha could be felt, a darkness that oppressed them a most to suffocation. They clung to Him. "I wi see you again, and your heart shall rejoice; an your joy no one taketh away from you."

The disciples made their experience their ow eternally, by pledging their allegiance to Jesus. the bewilderment of that night they were scattered and Peter denied Him; but, when they had foun themselves, they were true to those pledges, eve

nto death. Peter said, "If all shall be offended in hee, I will never be offended." "So said they all." he Upper Room became a shrine.

The Great Commission

Matthew 28:16-20

CHRIST, the Captain of our salvation, gave the Great Commission as the marching orders of is Church, until the consummation. "Go ye and ake disciples of all nations, baptizing them into e name of the Father and of the Son and of the oly Spirit; teaching them to observe all things hatsoever I commanded you; and lo, I am with ou always, even unto the end of the world."

Owing to the greatness of this Commission, Jesus ated His authority. "All authority hath been given nto me in heaven and on earth." He was God's enipotentiary. Early in His Ministry He had said, All things have been delivered unto me of my ather." He made this claim continually. With is authority He planned His world campaign. With is authority He gave the pledges of God the ather for the coming of His Kingdom. There is o appeal.

During the forty days that He appeared to His sciples and others, He spoke of "The things conrning the Kingdom of God." (Acts 1:3). Everying else must be held subsidiary. "Seek ye first e Kingdom of God and His righteousness." The reat Commission was the focusing of all God's thority and power upon this eternal issue of rist's mission to earth.

It is a small matter what men think of us, what en think is the vital thing to do, what men comand us to believe. The great thing, the one thing what Christ says, what Christ plans, what Christ ants us to do. Every duty must be measured by is central issue. Every problem must be solved this truth. It is the key to man's success, and e Church's success. The Great Commission takes ecedence of all other orders. "Go and make sciples."

Some men condemn the missions of the Church. ey say it is foolish and useless and pharisaical. obert E. Speer has a very fine answer in his oklet, "Are Foreign Missions Done For?" A illion proofs of its success and marvellous uplift me from the mission fields, scattered over the ole globe. But this is not the vital question. hat has been the marching orders all down the nturies is the command of Christ, our Captain, *GO!"* This was enough even during the Dark ges, and its authority awakened the Church in the neteenth century. At present, when individuals e discouraged, when special fields are found unitful, when certain work is questioned, then nging from the minarets of Heaven comes the wavering command, *"GO!"*

Christianity means loyalty to Christ. Sometimes en Christians forget to take their orders from the vine Head of God's Kingdom. The danger is er present for us to think first of self and self inests, and consult our friends before we consult od. God's promise has not been revoked, "I will struct thee and teach thee in the way in which ou shalt go." "Lead, kindly light; amid the encircling gloom, lead thou me on. I do not ask to see the distant scene. One step enough for me."

Pentecost

Acts 2:1-4

FIFTY days after the Passover came Pentecost, the Harvest Home, the end of the harvest. Originally it was called "The Feast of Weeks" (Lev. 23); but its chief celebration was on one day. It was a memorial festival of the giving of the law on Mount Sinai. (Exodus 19:1). The Passover was the first, Pentecost the second, and Tabernacles the third of the three great Feasts. As the Jewish Pentecost develops into the Christian Pentecost, so the Law is merged into the Gospel of Jesus Christ.

The robes of Pentecost were white; and thus the Christian Pentecost is called Whitsunday, and the season Whitsuntide. This is a beautiful symbol of the end of religion, to become pure in heart; so that we may see God. "The fine linen is the righteousness of the saints." (Rev. 19:8).

Pentecost was the final preparation for the launching of the Kingdom of God in earth. All things were now ready; but the plans needed the power of the Spirit of God, without Whom all would have ended in blank failure. Jesus had told the disciples to "tarry in Jerusalem." He charged them "not to depart from Jerusalem, but to wait for the promise of the Father, which, saith He, ye have heard from Me; for John indeed baptized with water; but ye shall be baptized in the Holy Spirit not many days hence." (Acts 1:5).

The signal to *GO* was not to be a set day, but when the power of the Spirit of God came upon them. It was a crisis. When God's time comes, then His clock strikes so that no one can be in doubt. Condescending to the grossness of the lives of the disciples, God sent a mighty rushing wind, and tongues of fire that sat upon each head, and they all began to speak as they had never spoken before. They felt a new and marvellous urge to tell of Christ. They rushed out into the streets and spoke to men of any and every nation and language; and the illumination of the Spirit was seen also in that these men all understood them. It was their own language. The disciples felt that the Holy Spirit of God had taken possession of them. "They were filled with the Spirit." The Christian campaign was inaugurated.

We have no need of another Pentecost. This one is ours today as much as it was Pentecost for the disciples nineteen hundred years ago. It embraces all time and all peoples. There has never been a day since then, in which the blessings of Pentecost have been denied to waiting, sincere, believing souls. All its fulness might have been claimed and received by anyone, anywhere. God is ever the same; and He is love. He does not give and then take back the offer. If it is not received, then it has not been realized. The practical aim of the Nineteen Hundredth Anniversary commemoration is that all may appropriate the blessings of Pentecost, and carry out its possibilities into every line of the Church's work. "Go ye. Baptize. Teach. Make disciples. Lo, *I am with you always, even unto the consummation of the ages."*

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OUR SERIAL

A Story that Deals Effectively with Some of the Crucial Questions that are Now Disrupting the Church of our Lord Jesus Christ

The Clamping of Shackles

A NOVEL

By
Professor Glenn Gates Cole, Litt.D.,
Wheaton, Illinois
Author of
Jungle Poison

THE uselessness of her quest struck Wanda with strong force as soon as she stood alone in the center of the great waitingroom at Pittsburgh, with its motley mob of travelers apparently from every place under the sun. As a detective, she realized her lack of talent. She smiled at the utter fiction of such detective stories as she had read. None of them admitited of a case as absolutely baffling as this. The truth was borne forcibly home to her consciousness, that fact has more intricate and romantic situations than any fiction ever written. Her problem was: Granted that Otie Nelson and Guy Mason had met in Pittsburgh, where are they now?

Wanda sought no notoriety as a detective. If she had, it is likely her quest would have ended then and there; and the next train for Columbus, would have borne her that far on her homeward trip to Warburton. She knew that she had none of the qualities of a detective, and so wisely called up her woman's intuition and common sense instead. She went at once to the first policeman she saw.

He was passing leisurely through the great waiting-room, scanning various tired travelers as they sat patiently watching the complicated movements of the human currents about them. In few words she told him all she thought he needed to know. He laughed pleasantly and shook his head.

"I know what you think about my foolish search," Wanda assured him. "I am aware that you are sure the quest is a fruitless one. What I want to learn from you is where I can find a police officer to consult. I may be able to enlist his co-operation."

XIII

Mrs. Donald Hears of an Old Friend

"I have discovered long ago, that nine times out of ten, most people act just like others under exactly the same conditions."

"And what use can he be to you?" asked the man with an apathetic expression.

"No use at all if the runaways fled immediately from Pittsburgh," she replied. "But if they did not, I do not think much of a police system that can not locate them if they are still in the city. Now, shall I go to the proper officer to set an investigation in motion, or will you take that much out of my hands?"

The policeman sobered, and looked at her shrewdly. "I admit that you have a clear mind, anyway, and mean business," he volunteered. "See here, Miss. I am going to find those parties for you! About once a year I really enjoy a hard problem, though I am willing to loaf and draw my salary the rest of the time. It is about the time of year to get busy again. I am one of the officers myself. My name is Lieutenant Doyle."

"And mine is Wanda Reese," she informed him, thinking that it might show her good faith to give him this information. At least it made them known to each other, such an introduction as it was.

"Usually, Miss Reese," he assured her, "A case of this kind is fruitless; but we shall find out whether this one is. It may be that we have lost valuable time by not knowing the moves made sooner. If I had been warned when the young lady headed in this direction, I might have arrested her when she first reached the city and before she had time to go into hiding. If she met the man mentioned here it was so much an every-day occurrence on its face, that there is not a chance in a hundred that any one noticed it. Now, what do you suggest?"

"Set your department to discover whether ither of them has registered at any of the otels," Wanda suggested.

"I see you have a pretty clear idea of how o begin," he said. "But what do you sug- est if they registered under an assumed name? suppose it occurs to you that they would eave no clues uncovered?"

"I had thought of that," she agreed. "In hat case, you will have to send men to each f the hotels to investigate any suspicious ac- ions of their guests. Only hardened crim- nals are able to face such moves indifferent- y."

"Exactly my plans," he confirmed. But ven then, we may make no progress. It may e they have gone to one of the hundreds of oarding houses or private rooming houses n the city."

"Yes; that is true," Wanda assented, wear- y. "I am aware it is not going to be an asy matter."

"Well, I am going to start something, any- vay," the policeman assured her. "Now, the rst thing is to have you located where we an consult with you any time, and where we an have a quiet talk about the details with- ut arousing any suspicion. We have a wom- n employed by the department as sort of haperone for women who have dealings with ur men in cases like this. She lives on the econd floor of an apartment house a few locks from our station. I will put you in er charge, and you will be perfectly safe. Then I want to ask you some questions about he parties to be apprehended. Afterwards will begin our investigations. But while we re going to Mrs. Donald's apartment I want ou to do some thinking. What I want you o think out is: Suppose you were in the irl's place, knowing her as you do, about vhat steps would you likely take on arriving n Pittsburgh? I have discovered long ago hat nine times out of ten, most people act ust like others under exactly the same con- itions. Of course, you do not know all the ircumstances, but you do know the girl and he man. When we get to Mrs. Donald's ou can tell me what you have decided about he probable course of action. But on our vay, we had better see what the cab-men now. What train and what day did this oung lady get to Pittsburgh?"

Wanda told him all the details so far as he was able. He listened attentively, as he ed her the length of the waiting-room and hey passed out to the sheltered location of he cab-stands.

"She would get here over the Fort Wayne at 11:30," he said, reflectively. "I'll have a man hunt up any train men who came in on that run, and happen to be available just now. Everything counts, and there might be some- thing tangible in this clue."

The Lieutenant gave a signal to a police- man standing beyond the cab-stand, and he came at once to them. "Now, Miss Reese, describe this Nelson girl as well as you can to this man, and if there is anything except- ional about the occurrence, we shall soon find out whether she came in on that train. Hang it! I wish we had known it sooner; still it may not be too late."

Wanda did as bidden. She had the good sense to give very few details as to probable dress of Otie, but did picture the salient physi- cal characteristics of the girl in an admirable manner. The face of the Lieutenant lit up with admiration as he sensed the workable de- scription Wanda gave. Usually such descrip- tions are the most indefinite things imaginable. Here was an exceptionally keen-witted girl. He had known her but a brief few minutes, but few had ever impressed him as this girl did.

"Now, describe the man," requested the Lieutenant. "If he joined her anywhere and came on with her it is important we look for traces of him as well. If not, we must search for some train man who might have seen such a person coming in from Cincin- nati."

Wanda gave another succinct and life-like description. Then the Lieutenant interviewed the clerk at the cab-booth. This man had lis- tened to the description Wanda had given, the officer having placed Wanda close to the booth, and giving the clerk an appraising wink as she described the two people.

But the clerk had not been on duty during the day-time, and so could give no informa- tion, though he told the Lieutenant where to find the day-clerk. So he handed Wanda into a cab, climbed in himself, and in short time she was at Mrs. Donald's apartment, and set- tled comfortably for the night.

The officer came in after a few minutes with two other officers. With Mrs. Donald also present, Wanda went into details and answered questions. Then, the Lieutenant asked:

"And about the matter I presented of imag- ining yourself in Miss Nelson's place? Is there anything to say about possible clues from that source?"

"Just this much, Mr. Doyle, knowing her as I do, and thinking what she would do on

entering that waiting-room in a strange city unknown and alone, I would have taken a cab and gone to the best-known hotel in the down-town district, unless there had been a particular hotel understood where the two were to meet."

"Why not a quiet and less-known hotel or boarding-house?" asked the Lieutenant. "Would it not be natural for her to try to escape observation?"

"She would be so sure that no one suspicioned her, that she would have no apprehension on that score," assured Wanda. "On the other hand, judging from the effect that waiting-room had on my own feelings, and the dangers of a strange city, Otie Nelson would go where she would feel herself safest not from pursuit, but from the dangers that might confront a lone girl in a strange city."

"Miss Reese is exactly right," said Mrs. Donald.

The Lieutenant pondered the matter soberly a moment. Then he turned to Wanda again. "And do you think she would register her own or an assumed name?"

"That depends upon what an understanding she had with Mr. Mason—that is, if he is not with her. I very much doubt that she would be very thoughtful about taking undue measures to hide her identity. But Mr. Mason would, whether alone or with her. I doubt whether Otie has really come to realize completely the step she is taking."

"Well, I believe we have about all the clues we need just now Miss Reese," assured the Lieutenant. "Hope you will have a good night's rest. Do not worry; this case is mine now. I am interested in it more than in anything I have had for a long time. Before to-morrow's sun comes up, there will be a lot of ground covered. I will not be surprised if we shall have news for you early in the morning."

After the officer and his men had left, Wanda found herself too wide awake to think of sleep, and so she sat late into the night talking with Mrs. Donald. She found herself sensing something familiar in the woman, but so far as she knew it was an utter stranger that sat across from her. She made no effort to inquire into the woman's past. She was afraid to do that. Her own past was one to be scrupulously avoided. There were dark days back there. These fleeting glimpses were like the flash of summer lightning against a dark cloud. She was wandering questioningly in a twilight land of fear, but the question must remain unasked.

After a while the exertions of the day and the undue excitement began to tell upon her jaded nature, and her chaperone showed her to her room. It was an inviting apartment and the bed was doubly inviting. But just then she thought of another matter that had not occurred to her before. Was it a premonition? Or was it the natural reaction from the uncertainties of her situation? When one is discouraged, he thinks others should be. She hastily scribbled a few words on a piece of paper, and passed it to Mrs. Donald.

"Please have that message sent as soon as possible. I do not know exactly why I want it, but I have the strangest feeling all at once. I am not superstitious, nor do I believe in premonitions, but some how I want that message sent."

It was but a short time until the strong, even breathing of Wanda Reese assured Mrs. Donald that the girl was sound asleep. Then, she looked with interest at the penciled message. It was so unexpected that she read it a second time to make sure she understood it. It read:

> "Peyton Harker, Warburton: Come to me at once. Inquire of Mrs. Donald, Police Department. Wanda Reese."

"Peyton Harker?" she said to herself, as an expression of suffused interest lighted her face. "I wonder, now! Can such a thing be true? Are our paths to cross again? It must be, for I doubt whether there are two men of the same name. It is unusual. But who in the world is this Wanda Reese? I am sure now, I have seen her before. But where, and when? Yes; Miss Reese, I want to inform you through your dreams that I'll rush this message as I never hurried another in my whole life. And more hangs upon it than you imagine, and much that you little know. But why does she want him?"

* * *

Notice that in Gethsemane Jesus says, "Father, if it be possible, let this cup pass from me." He also prayed, "Father, forgive them." But when he reached the culmination of his agony, when he stood before the judge bearing the sins of the world on his shoulders —a great culprit,—he could say "Father" no more. For once it was, "My God, my God!" But when it was all over and he rose from the grave, once more he is filled with the full radiance of the Father's love, and the Father places him at his own right hand.—*A. J. Gordon, D.D.*

THE LIBRARY TABLE

Conducted by Professor Leander S. Keyser, A.M.,D.D., Springfield, Ohio

The Battle as Intense as Ever

THOSE persons who think that the warfare between historic Christianity and Modernism is almost at an end prove by their very vocalism that they are lacking in up-to-date information. Not long ago Dr. Coffin, president of Union Theological Seminary, called it a "hideous controversy."

The number of liberalistic books that have been pouring from the press within the last two years is simply amazing. It is impossible for the most alert person to keep up with the output. Not near all the books of this character are worth reading, because they consist of mere human speculations and get the reader nowhere. But their number shows that the Modernists have no intention of "keeping the peace," but are as noisy and boastful as they ever were since the modernistic cult came into fashion.

Here, for example, is a book entitled *The Rediscovery of Jesus,* by Professor Fred Merrifield, "ball-player, preacher, teacher," so described by the flaming and somewhat sensational circular advertising the book. It is published by one of the best-known firms of this country. Here are some statements copied from the advertising circular:

"This is a frank, free, thoroughly rational attempt to present to modern readers the historic Jesus who exists, however dimly seen, behind the mists of legend, tradition and dogma which have hidden Him so long. Tearing ruthlessly aside all later accretions, the author would show us the Jesus rediscovered in our time by the higher critics who have penetrated to the original sources of information. Professor Merrifield recognizes no miraculous element in the Nazarene's story; he sees nothing uniquely divine in this great leader; he finds no place even for the Messianic claim in Jesus' own presentation of His message."

Rejecting many parts of the only records we have of Jesus' life and work, the author proceeds to reconstruct Him according to his own subjective prepossessions. The remarkable thing about this essay is that the author can reject so much of the gospels and yet accept whatever he wants to in order to draw a picture of Jesus according to his own conceptions, and then label his imaginary character "the rediscovery of Jesus." Such are the reasoning processes of the rationalists.

Stripped of every supernatural element and denied every Messianic claim, this "rediscovered Jesus" is, after all, "a character of monumental grandeur, destined to serve as light and truth for the nations for all future time." Isn't that rhetoric for you? How could a person who set up a mistaken claim that He was the Messiah, the Saviour of the world, and was one with God the Father—we ask, in the name of sense and of reason, how such a person could be "a character of monumental grandeur?"

Of course, it is easy to see how this liberalistic professor arrives at his conclusions. He rejects everything in the Biblical records that does not suit him, accepts only what does suit him, and then, by the inventive manipulation of a perfervid imagination, he reconstructs a "Jesus" who fits precisely into the mold thus made for Him. The same process is here used which is employed in fixing up the "reconstructed" creatures in the "Hall of Man" in a famous museum of natural history.

It is not difficult to go through this book and point out its logical inconsistencies. Let us note. In Chapter II the author, dealing with "Jesus Among the Prophets," has this to say of Him: "So strong was the call within him, so powerful the example of the prophets, and so pressing the need of his unfortunate people, that 'Jesus kissed the hand of fate which smote him forward.'"

Yes, but the prophets claimed everywhere that they received their messages from a supernatural source. If Jesus got His inspiration from them, and they got their messages from a false source, then Jesus got His inspiration from a false source. In such circumstances how could He have been "a character of monumental grandeur"?

In another chapter our professor calls Jesus a "Prophet of Irresistible Power." But if He was merely a human person without supernatural enduement, how could He have made

predictions that came true? Besides, if He was only human, how could His power have been "irresistible"? Still more, except when Jesus exercises His supernatural prerogatives, His power was *not* "irresistible," for many of His own people rejected Him, and even hung Him upon an ignominious cross. It was only when He had ascended to the right hand of the Majesty on High and had poured forth His Spirit in Pentecostal blessing and power that many people yielded their lives to His service. The author himself admits that "even his friends failed him," and thus He experienced "hours of bitter loneliness." The author's logic does not hold together.

"The author's purpose is to re-discover the Jesus of history in order that the reader may feel the warmth and charm of Jesus' character," such is the claim made for the book. "The Jesus of history is found to be far more compelling than the Jesus of tradition."

But the author does not portray "the Jesus of history," but the Jesus of his own fertile fancy, a character who never lived on this mundane sphere or any other sphere. If Jesus was only human, and was not, after all, the divin Redeemer and Saviour of the world, how ar we going to account for Pentecost so soon afte His death, for the conversion of Paul, for th rise of the Christian Church, for the fact tha in a few short years thousands upon thousand of men, some of them of great scholarshi were trusting and worshipping Him as a di vine Being? A mere man, who was put t death in the most disgraceful way then know to human governments, surely could never hav won such an extended influence over the worl No; Professor Merrifield's imaginary Chris cannot adequately explain His power over th world, and especially His power to transfor the lives of multitudes of sinful people. Suc a human Christ never could have produce "twice-born men."

The publication of this book at this tim shows that the theological controversy is nov at its very height. Let evangelical Christian bear in mind that the Modernists are not keep ing quiet, but are carrying on their propagand with might and main.

Looking Through a Psychologist's Eyes

UNDER the caption, "Reviews of Recent Books," there appears a notice of Cecil V. Crabb's refreshing book, *Personality Prevails.* This is a distinctly taking title, whether the author means that, in spite of all theories to the contrary, personality continues to exist and persist in its own right, or that the doctrine of personality has come again into its own in psychological circles. Fads are popular for a while, but they soon pass away. They lack the stable quality. So the true psychology is here again.

After thinking the matter over, we feel somewhat inclined to express dissent from one of the author's positions. We cannot wholly agree with what he says about the term *substance* in psychology. He thinks it unwise at the present time to insist on calling the mind a substance, because the doctrine may be somewhat easily perverted by people who will degrade it into a refined kind of materialism, since they cannot use the term "substance" without thinking of something of a material character. There may be danger of such abuse, we frankly confess; but we fear there is just as much danger in treating the mind merely from its phenomenal aspects. If men begin to think that the mind is not an entity, not a thing i itself, not a noumenon, they will be likely t voice their sentiment is something like th form: "Why, a nothing cannot think, feel, wi and recognize itself. Nothing is nothing bu nothing. Add any number of naughts togethe and you get only naught."

On the other hand, if there is a psychical es sence (ousia), with distinctive qualities an powers of its own, then men will realize tha it can function in its own peculiar way—tha is, in self-consciousness, thought, emotion an volition. We still believe the best definitio of mind is this: "Self-conscious substance. Without a substantial basis there could be n psychical activity producing the varied exper ences that we have. The mind must be an en tity, however, that is very different in structur from material substance, or it could not ac with purpose or possess the consciousness o its own experiences and its continued identit from year to year.

But enough of dissent. We desire to mak some excerpts from Mr. Crabb's book whic indicate the strength of his major contention— that personality is a persisting fact. Here something quite pointed (pp. 55, 56):

"The first tradition of the race that poin

personality is the sense of responsibility and entity in the individual. The race has always elieved in this vital feeling of responsibility. 7hen I awake tomorrow morning, after a good ght's sleep, I never doubt that I am the same dividual that went to bed the night before. . . On this assumption, that I am not Bill or ohn, but my very own self, I take up my du- es where I left them off the night before. his sense of responsibility may be erroneous, ut it has persisted all these years, and has layed a most effective part in the history of ie race. If it is wrong and a delusion, then l history must be rewritten."

Continuing, the author says: "On this vital nse of responsibility mankind has construct- l its laws and erected its courts. If I am auled up in court for speeding, and brought efore the police judge, I would hardly think f presenting my defense in this manner: 'You ave no right to fine me today for what hap- ened yesterday. I am a mere stream of ac- ons, and the stream has flowed so far and so uch psychic water has flowed over the dam nce yesterday, that I am an entirely different erson from the one who drove his car fifty iles an hour. Besides, the medullary portion f my adrenalin gland got too efficient yester- ay, and discharged too many harmones into my ood and made me too active. Really I am ot responsible.' About the only answer to is plea of modern psychology would be the rse words: 'Fifty dollars and costs!' "

Another paragraph (p. 57) is no less to e point:

"Our common man still believes that thinking unts in the world of finance, business and olitics. He believes that, if there are great oughts, there must be a thinker behind them. e is not much impressed with the idea that inking is sub-vocal talking, and that these eat generative ideas of the past are merely tyngeal systems. He has known many a man ho has had a larynx which functioned perfect- , but who did not have very impressive ideas. e has known some other folks with a faulty tynx who turned the world upside down with eir mighty concepts."

In holding that personality is something that erdures and maintains its identity amid all anges, Mr. Crabb refers to the absurd posi- on of Mr. Hume:

"David Hume was the forerunner of all the eam theories in psychologoy, whether it be e stream of consciousness, as with James, or action, as with Watson. He is the high iest of sensationalism and of constant change. ut in making the predication of change, is he not actually positing *himself* as a fixed point of identity, as an observer of the passing flux. 'But what about Mr. Hume himself? Is he also a passing show?' asks Ormond in his *Philosophy of Religion* (p. 101). If everything changes, there would be no fixed point of reference from which all changes could be noted, and the very notion of change would vanish."

The following is also good reasoning: "The soul that recognizes and judges the passing stream is the *real self* that has an abiding stand on the rock of permanent being. Here we have a vital distinction in any theory of personality. I would rather make the distinction between the real self and its acquisitions, possessions and experiences. These latter are constantly being changed, added to, subtracted from, and modified out in the passing stream of everyday existence. But there is an abiding self that unifies, integrates and appropriates these sundry experiences."

"The line of cleavage has been rendered more clear-cut than ever between purposive and non-purposive psychologies. It is either behaviorism or personality. It is either psychology or physiology. The only recourse now against behaviorism is a real *ego* that unifies, co-ordinates and makes rational the data of experience."

"Really behaviorism, the most objective of all psychologies, does not dispense with the human equation"—that is, personality. "What it does is to kick personality and all its attributes out of the front door of the mind, and, lo, they come sneaking in the back door."

Again, concerning purposive psychology we read (p. 92): "It does not hold that the ego functions in a purely spiritual, disembodied manner, but in and through the whole organism and especially the nervous system. Purposive psychologoy welcomes all the study that has been made of the endocrine glands and of the effects of their secretions and condition on the balance and harmony of the emotional life, and, in fact, of the whole organism. It even accepts the studies in objective psychology and action of the behavorist. . . . But in accepting all valid scientific discoveries, it insists that there is a 'more,' a 'plus,' about experience that many of these investigators overlook, and that 'more' is personality."

Mr. Crabb does not try to dissolve the mind-body problem by means of speculative guesses, but simply appeals to human experience the world over to show that both exist, that each functions in its own way, and yet that they

function together. In other words, he is a staunch interactionist, and in this matter we are in hearty agreement with him. He believes that, instead of saying, "I *have* a soul," it is more correct to say, "I *am* a soul." We hav found Mr. Crabb's book very edifying, and be lieve that it has come to the psychological kingdom for such a time as this.

Reviews of Recent Books

A Joyous Christian. The Pentecostal Publishing Company, Louisville, Kentucky. Price, $1.00.

The leading character in the story "The First Soprano" becomes such a happy Christian that her brother, who was an unbeliever, seeks her happiness and finds Christ. The two together are very happy in their new experience and they win others through their solicitation and influence. The book has a missionary story that is worth the price of the book to any one; also one or more love affairs. It makes the most attractive and helpful Christmas book to be had on the market this year.

Personality Prevails. By Cecil V. Crabb, M.A. Presbyterian Committee of Publication, Richmond, Va. $1.50.

The sub-title of this valuable book is somewhat striking: "The Human Equation in a Machine Age." When Mr. Crabb issued his first book, *Psychology's Challenge to Christianity,* several years ago, we gave it our hearty endorsement. Even more heartily, if possible, do we commend and recommend his second book, which is now under review. It certainly is as thorough-going as it is timely and apposite. In these days when psychology has so largely gotten into the hands of the mechanists, who want to explain everything on a purely material basis, we need just such a counter presentation as this volume contains. Mr. Crabb acutely analyzes and sets forth the varied experiences of the human soul, and shows that they can be explained only on the ground that personality is a reality; that men have real egoity, which is the very pivot, as it were, around which all psychical activities revolved. Even the behaviorist could not write a book on behaviorism, or deliver an address, without having a specific purpose in mind. How inconsistent it is, therefore, for him to try to explain away the facts and experiences of self-consciousness, personality and purpose! Mr. Crabb does not greatly emphasize "substance" in his polemic, not because he does not believe in the noumenon ("the thing in itself"), but because the crude psychologists cannot conceive of anything but material substance. He appeals to them on the ground of the experiences we have of self consciousness and purposive activities. Thi is the book to get if you want to have th latest knowledge on the psychological situa tion. Many scholarly references are given Elsewhere we are giving some excerpts from Mr. Crabb's telling book.

The Church at Work. By Clarence H. Benson Instructor in Church Supervision at th Moody Bible Institute. The Biola Book Room 536-558 South Hope Street, Los Angeles Calif. $1.25; postage 13 cents.

Perhaps next in importance to the presence and power of the Holy Spirit in a church, i the skillful organization of the people fo practical activities. The church managers who can furnish something for every member to do are a blessing indeed. This book sets forth "practical methods for building up the church and increasing its efficiency." For this pur pose it is admirably adapted. We have seen no better book on practical theology for use as a textbook in Bible institutes and theological seminaries. We hope many teachers in such schools will send for a copy of the work and see whether it is not precisely the text they have been looking for. The table of contents is certainly rich, varied and suggestive. The author deals with the following important matters: the office of overseer, the board of overseers, organizing for worship, organizing for teaching, for training and for service, church publicity, surveying the field working the field, enlistment and extension organizing of the finance. It is fine that Dr W. P. White, president of the Los Angeles Bible Institute, has written an introduction to the book, the author of which belongs to the faculty of Moody Bible Institute. How good is such co-operation between schools that are consecrated to the same purpose—the extension of the kingdom of Christ.

The Hope of Israel: What Is It? By Philip Mauro. Hamilton Brothers, 120 Tremont Street, Boston, Mass. $2.00.

It must be admitted that Mr. Mauro has presented a forceful argument for his views

this latest book from his pen. One can-ot help being impressed with the cumulative rce of his argumentation. He does not ac-pt the dispensational view of Scofield and hers. Neither does he believe in the usual remillinarian doctrine. According to his ar-ument, the Bible does not teach that the ws will be restored to Jerusalem, and that hrist will set up an earthly kingdom there. he author even becomes a little severe at mes toward people who, he thinks, hold ose worldly views of the Jews of Christ's me: for Christ rebuked that very spirit, and id, "My kingdom is not of this world." nen how does he interpret the many pas-ges of Scripture which seem to teach a restor-ion of the Jews to their original home in lestine? He interprets them in a spiritual ay. They refer to the privileges and bless-gs of believers now, and more fully and es-cially in their future state of heavenly fe-ity. The prophets meant "the New Jerusa-m which is in heaven," not the earthly Jeru-lem which men can see with the physical e. So far as we can determine, Mr. Mauro ves an exegesis of all the passages of Scrip-re which are apposite to his theme. While e do not wish to introduce controversy on ese questions in this journal, yet, as an im-rtial reviewer, we feel justified in saying at Mr. Mauro's book ought to be studied dicially by all parties interested, so that, if ssible an agreement may be reached.

ns of Thunder. By Clarence E. Macartney, D.D. Fleming H. Revell Company, New York, Chicago, London and Edinburgh. $2.00.

In his graceful introduction to this book, ofessor Frederick W. Loetscher, D.D., of e faculty of Princeton Theological Seminary, ls us of the impressive and engaging man-r in which the lectures comprising this vol-ne were delivered at that school on the L. Stone Foundation in November, 1928. If e hearing of them was any more impressive an the reading of them has been to us, the diences must have greatly moved and illed. One cannot read them without emo-n, and if one is naturally a little inclined shed tears, they will come betimes to one's es. How shall we characterize these chap-s? The best we can do is to call them a ightful commingling of biography and in-pretation. Merely to have given the nar-ives of the lives of the well-known char-acters depicted would have been interesting, but rather commonplace; but to interpret the men, to give their historical and local setting, to determine their place in the ongoing of the kingdom of God, and to describe their marks of humanness—all this is to reveal a genius for character analysis and engaging narration. Better be careful that you do not begin to read this volume on an evening when you have much to do the next day and must get up early, or you will not get as much sleep as you need. Dr. Macartney was wise in his choice of the preachers whom he chose to delineate. Of course, he might have selected many others just as interesting, but he could not have chosen ten who could be associated together more congenially and yet with more pleasing diversity. Just think, reader, of the personages with whom you are going to become intimately acquainted in the reading of this book, which we hope you will do very soon. Here are the notable ten: John Bunyan, Thomas Guthrie, Thomas Chalmers, Edward Irving, Peter Cartwright, James Waddel, Gilbert Tennent, Samuel Davis, Eliphalet Nott, Lyman Beecher. Biography is sometimes rather dry; it all depends who is telling the story. Some men have the fine art of making everything they touch interesting. That is the rare gift possessed by Dr. Clarence E. Macartney, the author of these interpretative biographies.

The Bible and Social Problems. By Walter L. Lingle, D.D. Fleming H. Revell Company, New York, Chicago, London and Edinburgh. $1.75.

Here is a book of real character—timely, pointed, clear, positively Christian. Nowhere does the author take an ambiguous position on the great social problems of the day. We do not see how the chapter on "The Bible and the Family" could be much better. Sexual purity is strongly insisted on; divorce, except for the one cause of fornication, is condemned; the Biblical teaching regarding manogamous marriage and the solemnity and binding character of the marriage compact is accepted without question; and many forceful things are said about the duties of the church and her ministers. Other chapters set forth principles of just as vital importance to the welfare of humanity. Their titles are as follows: "God's Ideal for the World;" "Jesus' Sermon on the Kingdom;" "The Bible and Money;" "The Bible and Poverty;" "The Bible and War;" "The Church and Social Problems." The author seems to think more of Rauschenbush than we do, but his

quotations from that writer are of the right sort. Everywhere Dr. Lingle shows that the Bible gives the best method of adjusting human relationships in the social order. Of course, then our problem is, how to get the people of this old world to accept the Bible, to receive the help from God it offers, and to live according to its social and spiritual teaching. But that is what the church and her ministers are for. Dr. Lingle's book might well be used as a text or a supplementary reader, and if so used, it would do much to counteract the baleful teaching in some of our colleges and universities.

Perplexing Passages in the Four Gospels. By Keith L. Brooks. Bible Institute of Los Angeles, 536-558 South Hope Street, Los Angeles, California. $1.50.

While this book was published a number of years ago, it has just come into our hands. For some reason we have overlooked it until now. But it is of so much value that we wish to recommend it. Today we find that the infidels and modernists are constantly pointing out what they think to be errors and contradictions in the Bible, so that many of our young people, including theological students, are sorely perplexed, and some of the latter are in danger of being diverted from the ministry unless they can get help. We want to do what we can to aid young people—and their elders, too—from falling into troublesome doubt. In our February number of the BIBLE CHAMPION we will give a list of good books dealing with apparent difficulties in the Bible. Among these good books is the one now under review. Mr. Brooks has searched through many learned commentaries and other works in order to gather the very best material. One by one he takes up perplexing passages in the four gospels and elucidates them. He does his work in a very satisfactory way. For example, take this passage (Luke 12:49): "I am come to send fire on the earth; and what will I, if it be already kindled?" How would explain that? Well, Mr. Brooks tells you what the meaning is; and so he deals with many other problems.

* * *

Additional Literary Notes

Dr. Dyson Hague writes us that he is sure the thousands of American Christians who have been helped by the writings of the late Dr. Griffith Thomas will be glad to hear that his monumental work, *The Principles of Theology,* an exposition of the 39 articles, is to be published next month, and will be on sale in the United States by the Longmans, Green & C New York, Chicago, Boston. It is a kind final word for the Champions of Fundament ism. Look for it and secure a copy.

Elsewhere in this journal we have said th the Modernists are very busy with their pr paganda, and are not in the least disposed keep silent. But they are not the only indu trious people. While the conservatives are p haps not so copious and voluble, yet they a pointing out the joints in the armor of t liberalists, and are doing it quite effective Before us lies a pamphlet in proof of our sertion. It is entitled "An Open Letter Dr. Hay Watson Smith," a liberalist of a go deal of vocalization. The pamphlet is writt by Rev. J. P. Robertson, D.D., Chairman the General Assembly's Permanent Judic Committee of the Presbyterian Church, U. S. Dr. Smith claims that he has said nothing th is out of harmony with the Presbyterian stan ards; yet he objects to being tried before church court for what he has said, written a believes. Dr. Robertson comes back at him saying that, if he is so sure that he is in acco with Presbyterian doctrine, he ought to w come an investigation that would exonera him. Copies of the said pamphlet may be h on application to Rev. J. P. Robertson, D.D 546 North Sixth Street, Memphis, Tenn.

A most important brochure comes to us fro a British conservative scholar. The title *The Hebrew Calendar Cycle: A New D covery,* written by Norman S. Denham, L D. By means of this discovery the author able to explain many heretofore ambiguo points in the Hebrew chronology. He h gone into his investigations in a technical a scholarly way, but it is worth the effort to fo low him. His conclusion is of signal impo ance (p. 46):

"It is remarkable that in this article ma of the so-called strongholds of modernist i fidelity have been stormed and overthrow The historicity of all the days of Adam h been established, even of the very first da which were spent in the Garden of Eden. T books of Moses have appeared as a perfe whole, bound together in historic sequence a scientific tale of years. The long day Joshua has been simply demonstrated as astronomical necessity, without which it is e dent that at some time the true sequence weeks has been lost."

The price is 10 cents per copy. Addres The Fundamentalist, 4 Longdown Lane, Ewe Surrey, England. 12 copies, 3s.

Our esteemed colleague, Professor E. E. ıck, Th.D., has issued a leaflet called "Con-ɛgational Evangelism," which we wish to ımmend to our readers. Dr. Flack is the ıirman of the Committee on Evangelism of Lutheran Synod of Ohio. This little tract ɛs to the heart of the problem of winning unsaved to Christ and the church. When say it goes to the heart of the matter, we an that the author commends our Lord's sim- method as set forth in the gospels. A list helpful books is given. If you want to read s valuable leaflet, address Dr. Flack at 503 st McCreight Ave., Springfield, Ohio. It is free circulation, but a stamp enclosed would the postage.

We are pleased with additional evidence of historical character of the Pentateuch. A low-reviewer says this of a recent book en-ed *The Bible from the Beginning,* by P. ırion Simms, Ph.D.: "Then he shows that Samaritan Pentateuch is written in the same -style letters and characteristics" as the old-known Hebrew. "This is very interesting, it is incontrovertible that if the Samaritan ıtateuch antedates the captivity, then the ole Higher Critical pretensions go up in oke; for the Samaritan Pentateuch is word word like the Pentateuch we have today. e author does not discuss this, but he fur-hes the evidence for the antiquity of the ıtateuch."

A bishop of the Methodist Church has the lowing unwarranted remarks to make in a ent book: "Christianity is not dogma, but a yer life; and nearly all dogma, because gma is only a human interpretation of Christ's ssage, will change and often pass away, ile life in Christ goes on enlarging and be-ning more divine. Taken by and large, ristianity is not a system of beliefs; it is the lity of living." Surely these are loose state-nts. Christ again and again insisted on be-ring. He said: "He that believeth and is ɔtized shall be saved;" "Repent ye, therefore, l believe the gospel; for the kingdom of ven is at hand." And how is a person go-to live in Christ without believing that He he incarnate Son of God and the Redeemer the world?. Christianity "by and large" re-res both right believing and right living. s not one-sided.

Dr. Wm. H. Matthews, General Secretary the American Tract Society, announces that Society has just presented the Freshman ss at West Point Military Academy with 417 beautiful Bibles, each stamped in gold with the name of the cadet. These Bibles are used in the English Department, and are studied under the direction of Lieut. Col. Wheat, formerly Chaplain of the Academy. For fifty-five years the Society has presented Bibles to the Graduating Class, but during the last three years, it has made a double presentation of Bibles to the Freshman and Sophomore Classes for the study of the Bible as English, and also to the Graduating Class. This presentation is made possible by a New York friend of the Society in memory of her father and mother. All this is gratifying news.

We are indeed delighted to know that the Oxford University Press (American Branch, 114 Fifth Ave., New York) is carrying forward its plan to publish in ten volumes the theological writings of Dr. Benjamin B. Warfield, under the editorial direction of his colleagues in Princeton Theological Seminary. Some time ago we gave a favorable review of the first volume of the series, *Revelation and Inspiration,* and tried to show what a timely and capable contribution it was. The second volume, entitled *Biblical Doctrines,* has now been published and is receiving much attention, especially from evangelical reviewers. We have not yet received it, but have sent for it, and may be able to review it in the next number of the CHAMPION. Meanwhile we desire to commend this book to all our readers, knowing that it will be of the character to edify them in the principles of vital Christianity. Of course, Dr. Warfield advocates the Calvinistic system of theology, but surely all open-minded people will be glad to consider what so competent a Biblical scholar has to say in its favor. The price of the book is $4.00.

In his "Notes and Comments" our editor publishes letters from two university students to our friend, Dr. Arthur I. Brown. One of them asks him to furnish literature presenting the arguments for the existence of God. It is pitiful that students in colleges and universities are taught atheistic notions, and are not even told that many books on theism have been issued and are still coming from the press. In order to help along the cause of truth we will cite a few of the many books that have been published in the interest of theism. One might say that the classical works of this kind are those of Dr. John Flint; their titles are: *Theism* and *Anti-Theistic Theories.* While these books were published a good many years ago, they are so vital and fundamental that we can hardly see how a person who reads them care-

fully could continue to be an atheist. Perhaps the profoundest work on the subject that has yet been produced is *The Philosophical Basis of Theism,* by Dr. Samuel Harris. It runs back to 1883, and was published by Charles Scribner's Sons, but, old as it is, we venture to say that no college professor has a moral right to teach atheism before he has studied this great treatise.

Another Classical work (also published by the Scribners) is Dr. George P. Fisher's *The Grounds of Theistic and Christian Belief.* The next profound work (also a Scribner publication) is James Orr's *The Christian View of God and the World.* A convincing book, written in a comparatively simple style, though by no mean shallow, is James H. Snowden's *The Personality of God.* Here are some other works which are quite recent and about which teachers and their students should not be uninformed: *The Idea of God in the Light of Recent Philosophy,* by A. Seth Pringle-Pattison, LL.D.; *The Doctrine of God,* by J. K. Mozley, D.D.; *A System of Natural Theism,* by Leander S. Keyser, D.D.; *The Biblical Idea of God,* by M. Bross Thomas, D.D.

The above-named books, faithfully studied, ought to convince any one of the divine existence. We wish to cite just one simple argument that ought to give any thinker pause before he descends into atheism or agnosticism, and that is this: You and I are persons having self-consciousness, reason, emotion and volition. If there is nothing existent but material substance, how in the world could it ever have brought forth self-conscious personalities such as you and I are? Could the non-personal ever develop into the personal by means of resident forces? Surely not, because the resident forces are not there. That would be a case of getting something out of nothing, which is absurd. We must conclude, therefore, that personality alone could bring forth personalities. This argument leads us logically back to a personal God as the only adequate cause of finite personalities in the cosmos. Just mull it over.

The October number of *The Evangelical Quarterly,* printed in London and edited in Edinburgh, has come to our desk with its rich collection of articles and book reviews. Among the latter is quite an extended one of Dr. B. B. Warfield's new book, *Biblical Doctrines.* Some of the contributions of signal value that find a place in this number of the magazine are the following: "Archeology and the Old Testament," by Professor A. H. Sayce, D.D., so well known all over the world; "Genesis and Geology," by Alan Stuart, M.Sc.; "Why W Reject the Apochrypha," by Edward C. Ur mack, D.D.; "Why Are We Protestants?" b W. Graham Scroggie, D.D.; "Justification b Faith," by Professor Thomas C. Johnson, D.D Union Theological Seminary, Richmond, Va.

In his thrilling book, *Sons of Thunder,* (nc ticed elsewhere in this magazine), Dr. Clarenc E. Macartney tells the story of John Bunyan Although Bunyan was the son of a tinker, an was a tinker himself, his father saw to it tha John was sent to a grammar school, where h learned to read and write. When Dr. Macart ney visited John Bunyan's native place, Elstow he found that the sexton of the church knev little of its history. He explained the reaso of his ignorance by saying that he could nc read and write. Says Dr. Macartney: "This wa in England in July, 1928! But three hundre years before, the son of a poor tinker wa sent to the grammar school and learned t read and write. What the world would hav missed had not John Bunyan's father sent hin to school to learn to read and write!" Ye there are some folks even today who do no believe in education! Yes, and Bunyan ha to learn to write well, too, or his works neve would have captured the heart of the world.

There are many quotable things in Dr Macartney's book. In one place he indicate that even Rousseau had at one time some reli gious convictions, and was a little superstitious and yet was not without a degree of humorou acuteness. Having referred to an incident i the life of Bunyan, Macartney says: "This in cident reminds one of what Rousseau tells u in his *Confessions* about his anxiety concern ing election. He determined to decide th matter as to whether or not he was of the ele by throwing an apple at a tree. If he missed he was doomed to be lost. If he hit the tree he was of the elect. He tells us that he hit th tree, but confesses that he had chosen a tre of considerable diameter."

The Gospel Press, Cleveland, Ohio, has s cured the services of our stalwart friend, Re Chester E. Tulga, North Platte, Nebraska, t write the expositions of the Christian Endeavo topics for the year 1930. They will be pub lished in the Young People's Bible Class Qua terly. One may be sure that these exposition will be loyal to the Bible and to Jesus Chris If young people want to get the right kind o help in their study of the Bible, they shoul avail themselves of the use of this quarterl For prices and other particulars, write to th Union Press as above indicated.

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Minister's widow offers exceptional value in German Books. Following are all like new: Stimmen aus Zion, *Voegle* (sermons), cost $1.50, 75c; Heptalogus Christi, *Hermann,* cost 60c, 35c. Above are all like new. Following are second-hand, good condition: Sænger am Grab, cost 38c, 20c; Kirchengeschichte, *Kurtz,* cost $1.00, 50c; Die Bergpredigt Jesu Christi, cost $1.00, 40c. All prepaid. Address A., Bible Champion, Reading, Pa.

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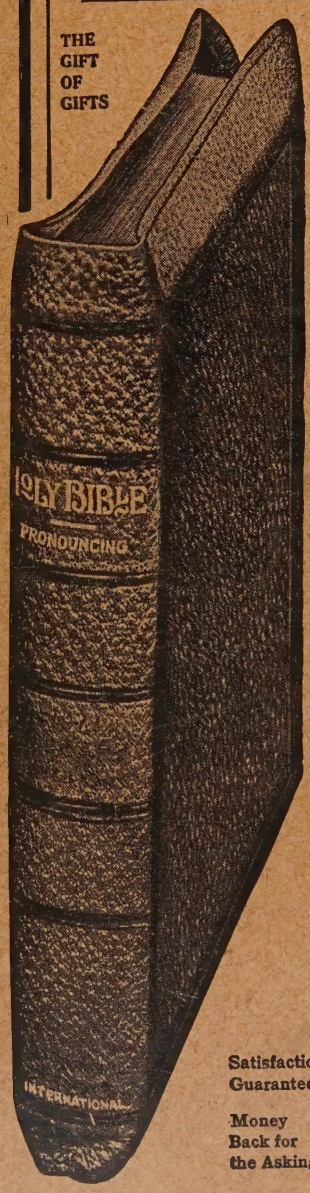

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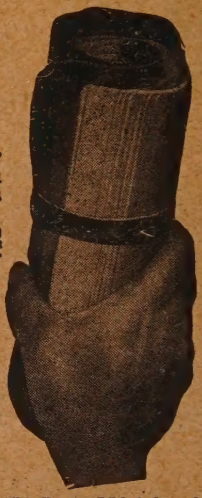

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